

Canada's churches appear at pipeline hearing

Leaders of Canada's major churches will appear before the National Energy Board (NEB) early in March to give evidence in the socio-environmental phases of the hearings into the proposed Mackenzie Valley natural gas pipeline.

John Olthuis, research and policy director of the Committee for Justice and Liberty Foundation which is calling the primate of the Anglican Church of Canada and the chairman of the social action commission of the Canadian Catholic Conference of Bishops as witnesses, said it was the first time in Canadian history that church leaders have raised moral and ethical issues before a federal regulatory body such as the NEB.

Archbishop E.W. Scott, of Toronto, head of the Anglican Church, and Bishop Remi de Roo of Victoria, B.C., social action spokesmen for the CCC, will be among 11 witnesses called in phases 3(c) and 3(e) by the independent foundation which has had intervenor status at the NEB since the hearings began last year into the Mackenzie Valley pipeline.

"The evidence of the 11 witnesses has been filed with the board since September, 1975 and calls into question the narrow terms of reference usually used by the NEB in granting certificates of public convenience and necessity to construct such enormous projects as the Mackenzie pipeline," Olthuis, a Toronto lawyer, said.

The evidence of the 11 witnesses will be divided into two parts. Six, including representatives of the native people of the Northwest Territories, will testify about "the devastating effects" the pipeline will have on the north, Olthuis said. The other five will argue why, in their opinion, the pipeline will be bad for southern Canada.

Archbishop Scott raises moral and ethical issues in his evidence and challenges the quality of life for most Canadians. He argues that increasing energy consumption is not a step towards increasing the quality of life.

"What determines the quality of life is justice and human dignity, rather than which is a necessary product of economic growth," he said.

The CCC evidence challenges many of the assumptions of Canadian Arctic Pipelines and Foothills Pipelines, two of the applicants to build the pipeline. It concludes that unemployment among northern natives will undoubtedly increase, interest rates in Canada for small borrowers will go up, social services may have to be cut back to finance the project, the Canadian consumers will have to pay more for gas and that tax burdens will increase.

Other witnesses include Karmel and Hugh McCollum, author-journalists and staff of project North; Gerald Vandezande, executive director of C.J.L.; Gustav van Beers, an economist of the University of Guelph; George Erasmus, president of the Indian Brotherhood of the Northwest Territories; Donald Simpson, an educationist from the University of Western Onta-



The human rights of the Canadian Indians are at stake

rio and co-chairman of the Dene Southern Support Group; Peter Russell, a political economist from the University of Toronto and co-chairman of the Dene Southern Support Group; Meyer Brownstone, a political economist from the University of Toronto and chairman of OXFAM of Canada and Melville Watkins, an economist from the University of Toronto.

Olthuis said the decision to raise serious value questions before the NEB was to challenge "the fundamental belief that Canada is all about maximizing economic growth while critical human growth matters are

shoved aside as problems to be solved and dangers to be minimized while the primary objective is pursued.

"The C.J.L. thinks Canada should be all about human growth. In terms of the Mackenzie Valley pipeline, this means that matters such as Native land claims, protection of the environment, cutting our energy consumption rather than scrambling for costly new supplies and switching to renewable energy alternatives should be considered in deciding whether or not we need this pipeline -- not as interesting afterthoughts during pipeline construction."

Bible floats into China

On a windless morning last autumn, the crew of a tiny ship crossing the South China Sea hurriedly unloaded thousands of plastic bags into the landward current. Each bag contained straw to help keep it afloat, a piece of chewing gum to attract beachcombers, and Scripture for the scattered faithful and curious on the China mainland. The tightly-sealed bags were one of the latest clandestine deliveries of sacred literature to those behind China's closed doors.

Last year was one of the busiest years for 'God's Bible Smugglers.' It is estimated that they delivered three million Scriptures behind Communist barriers last year. The vast proportion will have gotten through by illegal, but imaginative methods.

Smuggling Bibles to the 800 million people of China is one way of bringing in the Word of God, but quite distinct from the marvelous means of radio. Since January of 1974, the Chinese language broadcast of the Back to God Hour has beamed the gospel throughout a major part of that mysterious land on super-power medium and shortwave transmissions. Today, six stations cover China and Southeast Asia with messages prepared by the Chinese radio minister, Rev. Isaac Jen. In addition, the programs are also heard in parts of Africa and North America where there are large concentrations of overseas Chinese people.

The ministry of the Back to God Hour is the only Reformed witness to

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focus

THEOLOGIAN KIDNAPPED

BUENOS AIRES (RES) -- Dr. Maurice Lopez, who was recently appointed to fill the position at Facultad Evangelica de Teologia here which was vacated by Dr. Lambert Schuurman, was kidnapped on New Year's Day by five masked men.

The Reformed Churches in The Netherlands have been providing staff at the college for many years and were going to continue paying the salary for the position even though it was no longer filled by a Dutch missionary. Dr. Schuurman has accepted a position in Kampen, The Netherlands.

Dr. Lopez, was considered an acceptable replacement by the RCN because he accepts the Bible as the infallible Word of God.

He protested against injustice and was critical of various facets of social life in Argentina. Speculation is that Dr. Lopez was kidnapped by an extreme rightist group. Many such victims have disappeared for good.

\$10 MILLION CHURCH

GARDEN GROVE, CAL. (EP) - The \$10 million Crystal Cathedral planned by the Garden Grove Community Church is "as good as built", according to Dr. Robert Schuller, the television preacher and founder-pastor of the church.

Construction on the 4,100-seat sanctuary with its 10,000 windows is expected to begin by summer and will be dedicated debt-free when it is opened in 1979 or 1980, Dr. Schuller said. "Our first offering in the cathedral will be used to build a hospital in Calcutta."

Of the \$10 million cost, \$8 million was received in gifts and pledges and a further \$1.3 million in pledges was received in January toward the final \$2 million.

CHURCHES OPERATE SCHOOLS

ZAIRE, AFRICA (EP) - Churches in Zaire are being allowed to resume operating primary and secondary schools that were taken over by the government in 1974. Reports indicate that the transfer involves more than three million students and 80,000 teachers. Even when the government nationalized the primary and secondary schools, 80 per cent of the public schools continued to be administered by various church groups.

The churches have agreed to take back the schools with the understanding that religion can be taught and that the government will continue regular subsidies for salaries and maintenance.

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NEXT WEEK

Dialogue with a premier

VIEWPOINT

Of fabrics and ear aches

Have you gone to a service station lately, looking for a cure for an ear infection? Have you visited a fabric store recently to get a few tips on how to plant corn? Seems like utter nonsense, right?

Of course it does, but how many people don't you know who think that they are authorities on everything. A mechanic might quite logically suggest that you take some penicillin to clear up the ear infection. He may have read that in a magazine.

A fabric store employee might well have a vegetable garden at home and has experience in growing corn. The employee, given even a bit of gardening experience, is bound to offer some gardening advice.

The point is obvious, of course. For an ear infection you should go to a doctor and for gardening tips you should go to a qualified gardener. And so it is with so many things in this world. It is important to have specialists in the field, people qualified to use their God-given talents.

Everybody is good at something, I used to hear as I grew up. Everybody has a certain talent and those talents should be recognized by others as well.

A person with medical talents is useless unless he is recognized by

others as being a doctor. A mechanic's talents, unless recognized by others, are wasted because they cannot be put to use.

We all have occupational talents, such as the doctor or the mechanic, the seamstress or the gardener, but we also have spiritual talents. Those talents are being explored within a number of churches via questionnaires which normally are handed out and evaluated by the evangelism committee. It boils down to this; Just what can you do in the church; what are your strengths? Those moments of self-examination can be truly rewarding because they require a great deal of honesty and commitment.

Those church-related talents are useless if they are not put to work. What good is an organist who keeps that talent to himself? He cannot contribute to the ministry of music within the church. What good is a born teacher who does not put those teaching talents to work within the church?

We have occupational talents and spiritual or church-related talents. We have a Christian responsibility to use both, so that we can be kept busy in God-glorifying work in all parts of our lives.

Keith Knight

The mail

Notes of frustration and phone calls of a similar tone continue to stream into Calvinist Contact office concerning postal delivery. Subscribers, both far and near, complain about receiving their copies from two to four weeks after they have been mailed.

The paper enters the Canada Post Office system each Thursday. They enter that system already sorted and

bundled according to village, town or city across Canada. The delays come from within the postal system and repeated assurances by senior postal officials concerning delivery across Canada have apparently failed to bring results.

That was perhaps a long way of saying: "It's not our fault!" Our dialogue with the Post Office will continue on your behalf.

Keith Knight

by Keith Knight

Pipeline decision by fall

OTTAWA - A decision is expected by the fall concerning the Mackenzie River valley pipeline, designed to bisect Canada's west in order that Alaskan oil and natural gas can be piped to southern markets.

That announcement came in the final days of February by Prime Minister Trudeau as a result of talks he had with U.S. President Jimmy Carter.

Mr. Trudeau assured the U.S. president that Canada "won't stand in the way of pipelines as long as issues affecting Indian land claims and environmental and economic problems are settled."

And it is precisely those issues which are the subject of current National Energy Board hearings involving representatives of various Canadian churches and Christian action groups. Those organizations are attempting to convince the government of the importance of protecting Indian land rights and the environment.

The United States has been faced for many years with the economic problems surrounding the harvesting of energy supplies from Alaska. Virtually all of Alaska's resources are shipped to southern buyers via ocean tankers, a costly and painstakingly slow operation.

It would obviously simplify matters if Alaskan oil and natural gas could be pushed through the 1,000-mile-long pipeline into a receiving plant in the northern U.S. for processing and distribution.

But protection of Canadians and the environment comes first, Mr. Trudeau has said. And as a result organizations such as the Committee for Justice and

Liberty and representatives of major Protestant denominations have launched an admirable effort on behalf of the native peoples who live in the Mackenzie valley and whose homes will be affected by the proposed pipeline route.

The effect of the pipeline construction on the environment is also being looked at before any decisions are made. It is good that Christians become socially concerned for the well-being of fellow Canadians and for the country as a whole, as has been demonstrated throughout the National Energy Board hearings.

CALVINIST CONTACT

99 Niagara St., St. Catharines, Ont. L2R4L3
Phone (416) 682-5614
Editor and Publisher
Keith Knight

Editorial Council:

Rev. J. Geuzebroek, president, Rev. J. Van Harmelen, secretary, Dr. R. Koolstra, Dr. L. Praamsma.

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by Dr. Louis Praamsma

THE WORLD AROUND US

Does it really work?

I know very well that this pragmatic question is not the most important one, but nobody can deny that it is important. Last week I wrote about the short story by Tolstoy, "Ivan the fool": Ivan overcame the devil himself and his countrymen overcame their enemies by practicing non-resistance.

It really worked but did this story reflect reality? Let us cast a look at the present situation in Cambodia. Cambodia is a country in Indo China, situated between Vietnam and Thailand. In April, 1975, after the war in Vietnam, it was occupied by the communists. Since that time all kinds of rumors about that country turned up in the West, but the press did not pay a great deal of attention to them. The country had disappeared behind the bamboo curtain, the same situation which occurred in South Vietnam after the war.

Sometimes the news was disturbing. Some time ago I read in my daily newspaper an item taken from the Los Angeles Times in which the hunger in Cambodia was stressed. Another year of starvation. It was added that a reign of terror had killed thousands and

forced 2 million more city-dwellers into the countryside. Moreover, the country was visited by a serious malaria epidemic. One reads such a report and usually soon forgets it. After all, there is so much misery in the world!

But now the whole story of the situation in Cambodia is told in the book "Murder of a gentle land", written by John Barron and Anthony Paul, and condensed in the Reader's Digest of February, 1977.

It is an impossible thing to summarize in one article the whole story told in that book. Anyone who wants to read an eyewitness report should read the book section of the Reader's Digest.

It is an eyewitness report. The authors consulted the 26,000 Cambodians who managed to escape the ordeal of their country since the communist take-over. What they tell us is a terrible account of cruelty and suffering.

First we read of the general gladness after the great sadness of wartime, when the communist soldiers entered the capital of Phnom Penh on April 17, 1975. These soldiers were greeted by the population with garlands; the communists had always

claimed to be men of the common people, they certainly would be good to the common man.

That was the expectation, which was followed by a terrible disappointment. Not only a wholesale looting of shops took place, not only a seizure of all available bikes and motorbikes, but the killing began. Individuals and groups of citizens were moved down by machine guns, without any warning.

A hospital had to be cleared, although the doctor declared that his patients could not get up and leave. Thereafter all the three million citizens were forced to get out of the city.

Why? What was the reason? A communist commissar answered: "From now on, if people want to eat, they should go out and work in the rice paddies. Cities are evil."

A horrible procession left the city, among them many hospital patients. The British journalist Jon Swain who watched them from the French embassy compound, wrote that the communists "were tipping out patient-like garbage into the streets. Bandaged men and women hobble by the embassy. Wives push wounded

soldier husbands on hospital beds on wheels. In five years of war this is the greatest caravan of human misery I have seen. The Khmer Rouge (the communists) must know that few of the city's 20,000 wounded will survive."

Massacres took place on such a grand scale that it is estimated between April 17, 1975, and December 1976 at least 1.2 million men, women and children died (included those who died of malaria or starvation). These persons did not resist. They did not resist because they could not resist. The effect was not in their favor.

But is it not true that if they had had a government with an army to protect them, it would have been the duty of that government to use that army to the utmost of its power?

It is quite another matter that a Christian who is persecuted, killed or martyred by reason of his faith, should be patient and humble, as it is written: "For thy sake we are being killed all day long; we are regarded as sheep to be slaughtered", and then the words follow: "No, in all these things we are more than conquerors through Him who loved us." (Rom. 8:36,37)

Pacifism II

LETTERS

A Church united by language or by Christ

Dear Sir,

It was with mixed feelings that I read Mr. Hogeveen's article entitled "Ashamed of being Dutch?".

I am a member of the Christian Reformed Church with, as far as I know, no Dutch blood in my veins. My grandparents all came from England as young adults, married, and raised families in Canada. It is probably true that my grandparents thought of themselves, at least in part, as English. Certainly, many of the songs which we sang around the piano at family get-togethers were English, and we attended a church which was English in ancestry - the Anglican Church of Canada.

By the time I reached the age of awareness, however, the Anglican Church had been assimilated into the Canadian mainstream, and Canadians of many different cultural backgrounds were represented in it. I, as a second-generation

Canadian, consider Canadian to be my nationality and my heritage to be that of this land, Canada.

I heartily agree with Mr. Hogeveen that people from a Dutch background should be proud of their Dutch language and culture. In this age of global travel, it does not even make practical sense for a person or family to restrict themselves to one language where two or more are possible. In the same way, the various traditions and customs which have been brought here from other lands can only enrich the cultural fabric of Canada. (I praise not only the day that I met my Dutch-born husband, but also the day I had my first serving of bore-kole!)

On the other hand, I believe that it is necessary to distinguish between one's cultural heritage and one's religion. Christ has commanded us, as Christians, to "Go...and make disciples of all nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19).

The one language which unites us, as members of the Christian Reformed Church, with the people, both believers and non-believers, whom we meet daily, is English. If an individual who does not attend church regularly expresses an interest, the natural thing to do is to invite him or her to attend church with one's family. If the Dutch language is spoken in church, however briefly, it can only make that person feel more of an "outsider" - that he does not belong there.

It is for that reason that I am opposed to the singing of "Ere zij God" in Dutch at Christ-mas. Although I recognize that it is a song of great beauty and sentimental value for those whose roots have been transplanted so far from their original soil and encourage people of Dutch extraction to

sing it in their homes and at cultural gatherings. I feel that the bond which ties us together as a church should be that we are Christians. Our mission as a Church is not to preserve our cultural heritage, but rather to preach the gospel. The language of the church in English-speaking Canada is and must be English.

There is one more point that I would like to make very cautiously. I would not want this to be construed as a personal attack on Mr. Hogeveen. In his article Mr. Hogeveen refers to the reputation of "the valiant Dutch, the tolerant Dutch, the innovative, the hardy, the understanding, etc." It is one thing to be proud of the achievements of one's country and country men, for example, that "the largest electronics firm in the world is Dutch". To praise accomplishments is to reward those who have laboured and to encourage others to also work hard.

However, it is in my opinion dangerous to ascribe personal characteristics, good or bad, to a nation of people. "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all and in all". (Col. 3:11). It is a very small step from saying that "Dutch are good workers" to saying that "Canadians (or any other nationality) are lazy". Indeed, it was the same group of people who praised the Aryan race that was responsible for the Holocaust in World War II. Irrational nationalism is a dangerous thing.

In conclusion I would like to say that I personally have been very warmly received into the Christian Reformed Church. This letter did not arise from bitterness on my part, but out of concern for the future vigour of this Christian Church.

Marguerite Annen
London, Ont.

An average Sunday service

Dear Sir:

Your little story on the editorial page of C.C. of Feb. 4, 1977 (Pass the peppermints, please) shocked me into writing.

I had always thought that editorials were an editor's thoughts on a topic of general interest, giving the readers food for thought. Was this writing also meant for that purpose? Is that really how we see our own (and other's) church attendance? Rather sickening, isn't it? I sincerely

hope, Mr. Editor, that you were not trying to depict an "average" Christian on an "average" Sunday morning, because there was nothing uplifting about that. Perhaps I am not in contact with as many people as you are, but I don't live on an island and I dare to say, sir, that it is simply not true that we think our church services unimportant enough to go with an attitude of "so what if we're late; so what if my hair is a mess." It is not true that we are only there

physically.

Admittedly, we have times that the week seems to have been too "heavy", or that we just don't feel at peace with God and man, yes, we have those times. We can be so wrapped up in our own irritations that we hardly see the welcoming hand of our elder or deacon. But then, too, we come because we know of no better place to turn. You know, it may sound pious and naive and not the "in" thing to say at all, well, so be it, but

there are many of us who love our church services. We look forward to coming each Sunday and it hurts when we can't.

We are not ashamed of the fact that we need our worship services, that we derive strength from them for the coming week. Is it not true that our church attendance sets the tone for the day and the Sunday sets the tone for the week?

Personally, I can't pretend that I am a strong enough

Christian who doesn't need the weekly "gathering together". I am not ashamed to admit that I also go there to learn more of God's will for our lives. If there are things that distract, I may ask Him to lift me above them, so that our worship may be meaningful; and He has never let me down. Mr. Editor, many of us are in the midst of raising a family, our attitude towards privileges will determine very much our young peoples' appreciation of them.

They have to learn to listen for the Lord's footsteps, they have to learn to look forward to His coming. To remain a church we have to be on the alert for that day.

Come on, Mr. Editor, let's not broadcast one bad Sunday morning, but rather praise the Lord for those countless good ones!

With Christian greetings,
(Mrs) Margaret Tigchelaar
Dundas, Ont.

Devilish tricks

Dear Sir:

I enjoyed Russel's Fornwalt's article on church etiquette, and think it was needed. There is one pet peeve I have, however, which was not mentioned in the article. And that is the craning of necks as all turn their heads to the back of the church to see what has caused some noise or disturbance.

For example, I once attended a service where an elderly lady dropped the collection plate. Her embarrassment was much increased by the un-Christian attention which she received when everyone turned around. Occasionally, someone may be late for a service - with a good reason - and is embarrassed by the craning necks.

The Christian attitude is that we love one another. We show that love by not increasing the embarrassment of someone who is caught in a

disturbance. Proper church decorum is to face the front, and to continue to face the front despite any disturbances. This also means that we do not turn around to glare at the compulsive seat kickers. Instead, we can see who it is when we are ready to leave, and then admonish them privately under four eyes.

Some churches have learned their lesson well. I once attended an Anglican church

on a hot summer day. To help beat the heat, the ushers had left the back door open. All at once, during the sermon, a dog ran into the church, made his way up to the pulpit, looked around with a bewildered expression, then high-tailed back where he came from. No one turned around to watch him go. The service was not disturbed (as it might have been if someone had tried to catch the dog). You see, the

members of this church had the faith that the Lord would not permit the Devil to disturb the worshippers. And their faith paid off, in spite of the Devil's tricks.

Karl von Harten
Toronto, Ont.

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The revival of authority: What does the Bible say?

by Rev. Henry Van Andel

Rev. Van Andel is a retired but quite active Christian Reformed Minister living in Burnaby B.C. He is still involved in the ministry in the Burnaby area, as well as in writing and speaking engagements.

There are several places in the Bible stating that God is the only Sovereign who entrusts human people with authority. It may be sufficient to mention two of them. I think of Proverbs 8:15. "By me kings reign and rulers decree what is just". I also would like to mention the classic proof text of Romans 13:1, "For there is no authority except from God, and those that exist have been instituted by God."

Rather than summing up more texts I would like to draw attention to two words which are often used in the New Testament for authority and power. The first is the Greek word "exousia". The other is the Greek word "dunamis".

The word "exousia" is originally derived from the form of a verb which means "it is permitted" or "it is free". From there the word "exousia" means the freedom to do something or the right to do something. In common Greek it points to the right of action which one has received, because it was authoritatively given to him by a king or a government according to the laws of a state.

In this way it is often used in the New Testament in different contexts. First of all it is used in order to indicate God's own sovereignty. Jesus said to his disciples just before his ascension: "It is not for you to know times and season which the father has fixed by his own *exousia*, i.e. authority. And Paul says in Romans 9:21: "Has the potter not *exousia* over the clay".

Further it is used for the authority or power which Christ possesses. Christ has *exousia* to lay down his life and to take it again. (John 10:18). It also points to the authority which he received from the Father in his exaltation: "All *exousia* in heaven and on earth has been given to me."

In the same way we find this word for the authority which is given to Christ's disciples. Christ gave them *exousia* over the demons. (Luke 9:1)

However, this *exousia* is not only given to God-fearing people. Jesus said to Pontius Pilate: "You would have no *exousia* over me unless it had been given you from above." Following this line further it is very noteworthy that the word is also used for the authority which the Lord will give to "powers of darkness". Jesus said to those who came to arrest him in Gethsemane: "This is your hour and the *exousia* of darkness. Even the Antichrist will receive such an authority. in Rev. 13:5 we read that the beast was allowed to exercise *exousia* for 42 months.

We may conclude that the word *exousia* in general can be translated as

"authorization" and then particularly authorization given by God.

The other word which we would like to underscore is the Greek word "dunamis". We immediately recognize this word, because this word has become the source of many terms in more than one modern language. In English we know the word "dynamic" and also other words as dynamite and dynamo. The word "dunamis" is related to a verb which means: to be able or to be capable of. It means "power" as substance, say: real power. As examples I could mention Luke 1:35 where we read that the angel says to Mary that the *dunamis* of the Holy Spirit will overshadow her. Or take Luke 8:46 where is mentioned that Jesus says that *dunamis* has gone forth from him. There is no need for mentioning more examples, because there are many places in the Bible showing that *dunamis* means power as an acting and driving force.

If we compare the two words which we mentioned - and here I refer to the dictionary of Kittel - then we can say that "exousia" is the given right to exercise "dunamis". Or in other words: God authorizes people to exercise power.

We must stop here for a moment, because looking at the meaning of these words and particularly at the different ways in which the word "exousia" is used we have to come back to the distinction between "entrusted" authority which is based on appointment (authorization) and "inward" authority which is based on insight.

I said these two are not always going together. There are appointed authorities lacking insight and wisdom. And we asked the question how we have to face this problem. From the examples above it is clear that it is possible that people having no insight nevertheless can receive authorization from God. You cannot say that Pilate or the Antichrist have insight or wisdom and yet for a limited period of time they receive from God "exousia". The question is: Is it true what some people say that we have the right to disobey people being entrusted with authority, but showing a lack of insight?

There are several examples in the Bible clearly indicating that we may not say that. Let us mention some of them:

We think first of King Saul. Saul was God's anointed king. God himself had vested Him with "exousia" (authority). However, in his later years he did not have insight. Did he lose his given authority because of his lack of insight? The answer is that he remained the anointed of the Lord until his death. David was fully aware of this, although he was persecuted by Saul. Therefore David said twice to his companions who suggested to him to kill Saul at a very opportune time: "The Lord forbid that I should do this to my lord, the Lord's anointed" (1 Sam. 24 and 1 Sam. 26).

Continued on page 6

CHURCH NEWS

Christian Reformed

Called

- to Cornwall, Ont., Rev. J. Corvers of Acton, Ont.

Declined

- to Taber, Alta., Rev. John Visser of Barrhead, Alta.

- to Houston, B.C., Rev. Nick Knoppers of Red Deer, Alta.

Salem Christian Mental Health Association Annual Meeting

Saturday April 2, 1977, at 1:30 p.m., in the Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Road.

Program includes business meeting, film, panel by professional staff, and roast beef supper. (by subscription only).

Calendar of Events

- Mar. 4-6 Chaplain's Conference at Camp Shalom, Cambridge, Ont. Speakers: Rev. P. van Katwijk and Wietse Brouwer, PhD. For information contact Chr. Ref. Campus Minister.
- Mar. 7, 8 Classis Alberta South meets in Calgary (First), Alta. CRC.
- 10 Ontario Alliance of Christian Schools speech, Second Chr. Reformed Church, Brampton, Dr. Sidney DeWaal, 8 p.m.
- 10 Ontario Christian Secondary Schools drama festival, performances in the Victoria Playhouse, Petrolia, Ont., 7 p.m.
- 11 Ontario Christian Secondary Schools drama festival workshops in Lambton Christian Highschool, Sarnia, 8:45 a.m. and 3:15 p.m.
- 11 Ontario Christian School Administrators Association meeting Brampton (Second) CRC, Dr. Sidney DeWaal speaker, 10 a.m.
- 11 Ontario Alliance of Christian Schools speech, Brampton (Second) CRC, Dr. Sidney DeWaal, 8 p.m.
- Apr. 8 Christian Choir "New Life" will present J.H. Maunders' "Olivet to Calvary". Concert to take place in the Maranatha CRC, 301 Scott St., St. Catharines, at 8 p.m.
- Apr. 16 Christian Labour Association of Canada 25th year convention, Silverthorne Collegiate, Mill Rd., Etobicoke, Toronto, Ont.
- May 14 25th anniversary choral concert by the Christian Choir "New Life" of St. Catharines, Ont., 301 Scott St., St. Catharines. Time 8 p.m.

Christ and Crisis Winter Lectures

- Mar. 28 Speaker: Ed VanderKloet, editor of the Guide, about labour, Rehoboth CRC, 800 Burnhamthorpe Rd. Etobicoke, Toronto.
- Apr. 18 Speaker: David Steen, manager of an advertising agency, about advertising, Rehoboth CRC, 800 Burnhamthorpe Rd. Etobicoke, Toronto, 8 p.m.

Andre Knevel Organ and Choir Concerts

- March 19 Hamilton, Ont., at the First CRC, 181 Charlton Ave. W., at 8:15 p.m.
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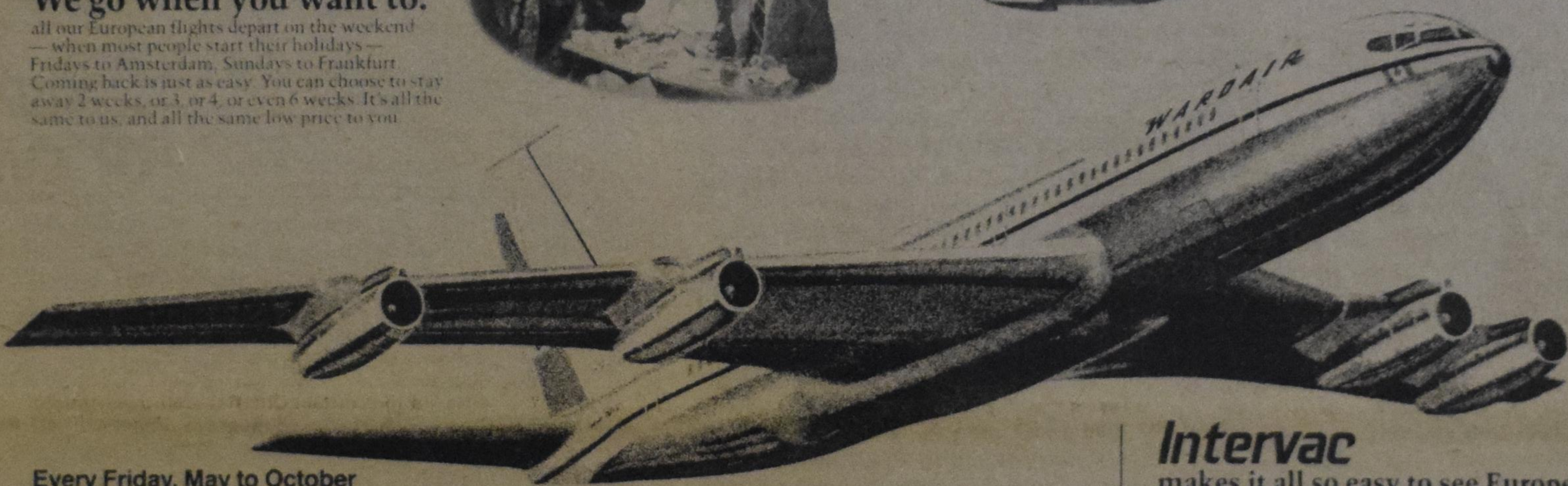
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Burt Van Gageldonk

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The revival of authority

Continued from page 4

We think further of king Hazael. The Lord God ordered Elijah to anoint Hazael to be king over Syria (1 Kings 19:15). Was Hazael a considerate and wise ruler? By no means. Later in 2 Kings 8:11-13 we are told that Elisha wept because of the evil that Hazael would do to the people of Israel. He would set on fire their fortresses, slay their young men with the sword, dash in pieces their little ones and rip up their women with child. We cannot say that a man committing all such cruelties is a ruler with insight. Maybe it is better to say that he was an instrument of God's anger against the unfaithful people of Israel. As such he was God's anointed.

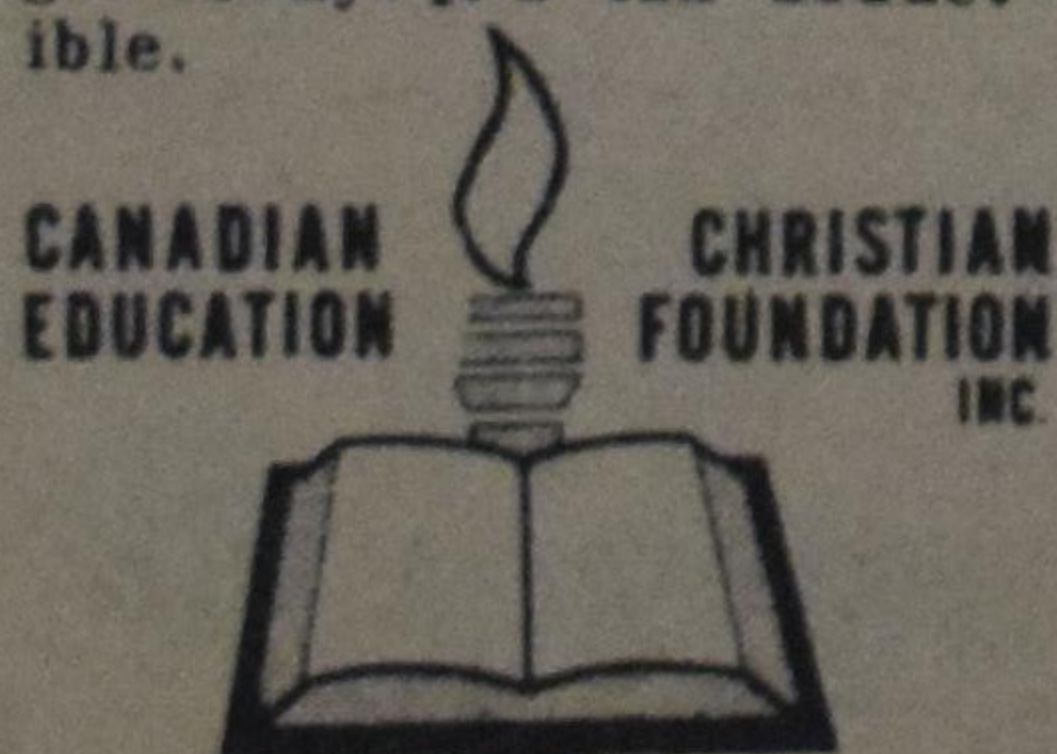
We think also of several judges and kings in Israel and Judah. The judges in Israel did not always show insight. Take f.i. Gideon during the last period of his official leadership. Or take Samson. Did they lose their authority as judges? Samson finally did, but in this case God himself took it from him. And of course, the Sovereign God, Who gives authority has also the right to take it away. And what about all the kings without insight? Did they lose their given authority? The Lord promised Jehu that his sons would occupy the throne of Israel till the fourth generation.

We mentioned Pontius Pilate already. Was he a man of insight? Not at all. He scornfully asked Jesus the notorious question: "What is truth? Yet, Jesus said to Pilate: "You would have no power (exousia) over me unless it had been given you from above." (John 19:11). This means that a man without insight and acting in an unjust manner was recognized by Jesus as having authorization from above.

Next week we will see which conclusions we can draw from these examples.

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by Rev. Ralph Heynen

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The trust of a little child is a beautiful thing. I think Jesus had this in mind when He told us that we must be like little children in order to enter into the Kingdom. There is an age in life when we all feel that dad and mother can do anything and that they know everything. The toy of a little boy is broken, as toys often are, and he says, "oh, my dad can fix it", even though dad may not be able to do anything about it. Children have an argument about a bird that has died or a tree that is shedding its leaves and they stand there talking about this and they'll say, "My mother told me she knows." Each child feels that his parents know best, that his parent is the more stable, the strongest, the most capable person. In life this idealization of parents is a natural and a healthy thing. To give a child a sense of security in himself, he feels awfully small alongside adult people, life is filled with many puzzles and mysteries, but when he is with dad or mother he can feel secure. He doesn't detect the fear and insecurity which is often in the parental heart, but he feels rather comfortable when dad and mother are around.

One of the reasons why some parents don't want to see their children grow up is because each step that a child takes is a step away from his parents. Gradually they lose their childish trust and become more sophisticated, there is a greater degree of independence on their part, and the result of it is that they no longer have that feeling of confidence that their parents know everything or that their parents can do so much for them. Some parents feel very much threatened when this happens in the life of a child. It doesn't have to be that way. The fact is that we all went through that stage when we grew away from our parents and it's a healthy thing for us to become more independent and to think more for ourselves.

In some marriages we have seen rather pathetic cases of idealization. A young man searched

THOUGHT FOR THE WEEK: Jesus condemned the childishness of the men of his day when He compares them to children playing in the marketplace. He tells us that the remedy for childishness is to become childlike, childlike in the presence of a loving Father in Heaven.

rather diligently to find a wife who was like his mother because he idolized his mother. A girl wants to find a husband who is like her dad because she idolizes her dad. This always leads to disillusionment because no two people are ever alike and especially between the generation there are some tremendous differences. So when this boy has found his girlfriend, and she isn't like his mother, he is disillusioned. But if she were like his mother it would not be a good marriage. This young man might just as well admit to the fact that he must leave his father and mother and cleave to his wife. It's the beginning of a new

Idealization

cycle, of a new generation, and the apron strings must be broken - a new generation must develop its own ideals and goals and set up its own authority figures.

In a national election you see a lot of this kind of idealization going on. If a man is very much in favor of a certain candidate, he can see no good in the other man and he sees no evil in his own choice. It seems as though many people lose their ability to reason during an election. It isn't a matter of sitting down and trying to figure out which of these two men is best equipped to face the impossible job of being a president but they go at it according to their feelings, according to their emotions. There are many people who are thoroughly disillusioned by the whole system and this, I think, is part of the matter of casting aside trust in authority that is very common in our day. But there are those who say neither of the two candidates are any good or they suspect that all candidates are phoney and just trying to get their own advantage.

Many people have a lot of trust in organizations today. This is true, for example, of the labor unions, lodges, and then there are those who become members of certain groups - the anti-communist groups, for example, or we find groups that are interested in ecology. These things become so all powerful that they dominate their lives. A striking illustration of this is of the many followers of Rev. Moon. The strange characteristics of this man, no one can understand what he is saying because he speaks in the Korean language, and yet large numbers of people follow him and pay good money to him and they feel that his secret of success is going to help them too.

You find this also with some of the oriental mystical religions. Some people find everything in the stars and in their astrological charts. They have idealized these things and whenever you do this you lose your perspective. I have often heard psychologists and psychiatrists quote from authorities in the field of psychiatry. I have been lulled to sleep many times by lectures when people quoted extensively from Freud, Adler, or Menninger or from other great authorities. I suppose there are these authorities in every field - men who make their contributions - but to give a childlike trust to these leaders is ridiculous, it is a rash form of idealization.

I think some people have that same attitude towards the church, its leaders, its pastors. Some will quote rather extensively some authority in the church. It used to be rather common that people quoted from Kuiper and Bavinck and other men. You find people that follow certain doctrines and teachings that are taught by outstanding leaders - we have a lot of this today. Many people have a tendency to say, "Our church teaches this or that", when it would be a lot wiser if they would learn to say, "The Bible teaches this". If you visit the information center in Salt Lake City, you are left with the impression that there is a blind trust in the leaders of that movement. Childish trust in the life of a little child is beautiful but when you see this kind of idealization in an adult, it is a little ridiculous because it means that we have become too lazy to think for ourselves.

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Anne Flutten

Around the first of this year I decided to look into abortion figures in this area. Is it only the big city hospitals which do abortions, or would they also occur in a relatively conservative area like the Annapolis Valley?

My first discovery was that such statistics are not easy to get. Hospitals are reluctant to speak to anyone who might give the issue some publicity. But after some time I did speak with the supervisor of nurses at the Kentville hospital. This is an area hospital, with plenty of specialists and good facilities.

Mrs. Brown was quite emphatic in her answer; no, Kentville doesn't do abortions. Well, maybe three or four in the last decade, when the mother's life was endangered. But on the whole, "our medical staff didn't bow to it (the relaxed abortion law) at all." She referred me to another valley hospital.

Here the story was different. An active abortion committee handles requests from women who wish their pregnancy terminated, and gives permission in many cases. Over the last five years the figures have been much the same, with about 1.1 abortion per week. The procedure is allowed only until 13 weeks.

The hospital administrator appears to have a decisive voice in such policies. He suggested that at the Kentville hospital it is the Catholic doctors on staff who block abortion. He saw no reason not to cooperate with the new laws.

But what I found really interesting in all this was not so much the recital of statistics, even though they told me what I wanted to know. Rather, I discovered that it was possible to have a good conversation with this man, even though we had very little in common. When he realized I wasn't a radical hot-eyed fanatic with plans of a massive picketing demonstration in mind, he relaxed and discussed the subject in a cooperative way.

We found ourselves comparing notes, like two human beings who both are trying to establish certain standards to live by. Why did he favor abortion? What did he consider reasonable grounds for allowing them? Why did I oppose them? Did I actually expect every woman to go through with a pregnancy even it was the result of rape, or would produce a deformed baby?

His position was fairly standard. A woman's age is a major reason for abortion. Either too young or too old; or the fact that she already has more children than she can handle. Many of his cases are high school and university students who don't want their education interrupted. The hospital does set some rules, such as refusing to do repeat abortions. "We don't want to become a birth control setup." As for social attitudes, he felt that "abortion among high school students is just as acceptable as illegitimate babies."

From my point of view, the abortion question can only be considered as part of a person's total view of life. What do we base our decisions on? I told him that as a Christian my views had to go back to the Bible. I even quoted a bit of Psalm 139 to him, and he promised to read it that night. Abortion is not so much an evil in itself as a symptom of the general breakdown of family life.

In spite of being sympathetic to the very real problems of many expectant mothers, I couldn't budge from the basic standpoint that God gives life; with the practical consideration thrown in that abortion wouldn't be necessary in the first place if extramarital sex were not so widespread.

Our conversation drifted into broader paths, and I couldn't help appreciate the immense advantage a Christian has in arguments (discussions) over lifestyles. Maybe the Bible doesn't tell us how much allowance to give our kids, or what time to set for curfew, but surely it gives a broad base of wisdom on which to found our deliberations. The basic premise that parents are responsible for their children can be defended only on Biblical grounds.

I left with more than just a few accumulated statistics. Among my newly reinforced truths was the realization that a harshly judgmental attitude would only have made a wary opponent, with no real sharing of thought possible. Also, the knowledge that only a woman can ever come to grips with the real despair that accompanies some pregnancies. How many Christian women have secretly wished for a miscarriage? None of our best Reformed theologians can pass beyond the theoretical considerations vital though those may be.

The importance of us breaking out of our narrow circles was again brought home. Limiting our social lives to those with identical interests, pointing fingers at those terrible sinners - that's not the answer. Yes, abortion is a terrible sin, but unless we get in there with the women and doctors and administrators to discuss the alternatives we are just as guilty. We need to pass beyond condemnation to a deep understanding of the lives involved.

Bible floats into China

Continued from page 1
China which produces the entire sermon scripts and maintains a daily radio broadcast outreach. The programs are produced in the new International Communications Center in Mandarin, the standard dialect of China, and then shipped to broadcasting stations in the Philippines, Korea, San Francisco, Vancouver, Swaziland, Macao and soon to the island of Guam. A Cantonese language translation of these programs is

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Herman Dooyeweerd—Christian

Dutch professor and scholar Herman Dooyeweerd died in The Netherlands last month. His works and teachings have altered Reformed thought during the past 50 years while he served as a professor at The Free University of Amsterdam.

The name Dooyeweerd simultaneously created smiles and frowns within the Reformed community. A well-written article is being published here, written by Bernard Zijlstra, a lecturer at the Institute for Christian Studies in Toronto, which looks at Dooyeweerd's environment and thoughts during his 80 years of life.

This article is not designed to stir controversy, nor to debate Dooyeweerd's philosophy, but merely to reflect on his life.

-editor

by Bernard Zijlstra

Professor Herman Dooyeweerd died on February 12, at the age of 82. He was a brilliant genius, a penetrating thinker, a learned scholar in many disciplines, a great teacher, and above all a Christian philosopher. Since he was the most outstanding exponent of Calvinist thought in the twentieth century, it is proper at the time of his death to reflect briefly upon the contribution, the legacy he leaves behind, and the challenge it presents to the world of Christian learning, not only within the various national reformed communities but far beyond these in the context of ecumenical Christendom today.

The setting

Dooyeweerd was born in Amsterdam at the end of the nineteenth century, a century which had witnessed the revival of the Biblical view of human life as religion, as service to God, in the Protestant churches of The Netherlands which have largely been reformed churches, influenced by the Calvinian Reformation. At the edge of modern European culture, this revival was unique not in its breadth (because the influence of little Holland on western culture had declined to practically nothing since the "Golden Age" of the seventeenth century) but in its depth.

For the main leaders of this revival occupied themselves with the question that is crucial to our epoch: What shape can be given to biblically-directed faith, thought, and action in the modern age, that is, the age which in its radical secularity has rejected the relevance of divine revelation for human affairs?

The work of Groen van Prinsterer, Abraham Kuyper, and Herman Bavinck - to name only the key figures - were attempts to deal with this question. When Kuyper and Bavinck died in the 1920s, the ecclesiastical, educational, and political life of Holland had been drastically transformed. This was not the case in the sphere of philosophy and the sciences, except in the discipline of theology, where the newly established Free University of Amsterdam and the Theological School of the Reformed Churches at Kampen had made a distinct impact. The classic *Gereformeerde dogmatiek* of Bavinck and the excellent exegetical works by a new generation of theologians testify to this.

The task

The task which Dooyeweerd, along with his brother-in-law Dirk Vollenhoven, accepted was almost unthinkable: the development of a Christian philosophy that was both biblically-founded and academically responsible.

What is so important about philosophy? Philosophy is the attempt to express in a theoretical way the answers to the most basic questions man encounters: What is man? What is society? What is the world? How does reality relate to God? How do we know? What is the truth? How does the world hang together? What is culture? How is the present related to the past and to the future? What is the meaning of human life? Is there meaning to it at all? If so, how do we know for sure?

Quite clearly, these questions are important. Quite clearly also, the way a particular philosophy answers them has a lot to do with the direction of the special sciences - physics, biology, psychology, history, sociology, political science and law, economics and ethics, etc. Philosophy is as it were the backbone on which each special science is grafted like a rib. Take the backbone away, and the ribs are scattered all over the place. It doesn't take too much to see that any attempt at Christian scholarship requires an underlying Christian philosophy. Any institution of Christian higher learning that lacks a Christian philosophy can't get its task accomplished. Its students may properly graduate, but they will lack a coherent picture of the world in which we live and their place in that world.

Antithesis

The development of a (Christian) philosophy never begins, so to speak, from scratch. There must always be some foundation stones on which to build. These were present for Dooyeweerd in the work of earlier Christian thinkers like Augustine, Thomas Aquinas, John Calvin, and Kuyper. But the special problem which he faced was a bit like the problem of the early Christian thinkers.

Since the time of the Reformation, at least within orthodox Protestantism, very little had been done toward the development of a Christian philosophy. Roman Catholics always could fall back on Thomas Aquinas, but Protestants, no matter how much they could learn from Calvin and Luther, lacked something vital here, since neither Calvin nor Luther had been philosophers, and their reformational impact in the realm of science was severely limited because humanism had taken the lead in this realm, all too quickly followed by the main Protestant thinkers.

This meant that questions about God, the soul, and eternal life would be dealt with in theology (which had the Bible as its guide), while the questions about nature, man's body, human knowledge, history and culture would be dealt with by philosophy and the sciences (which have human reason as their guide). In other words, almost the entire tradition of Protestant scholarship in the modern age had been one of dualism: you listen to the Bible here, and you listen to human reason there. In that way Protestant scholarship had made a compromise, a



Professor Herman Dooyeweerd

synthesis, with humanism in one of its many different expressions.

The first and lasting contribution of Dooyeweerd and Vollenhoven lies in their principial break with this compromise, this synthesis. Hence their insistence on the spiritual antithesis which lies at the basis of Christian and secular thought and their detailed explanation of the impossibility of religious neutrality in philosophy and science.

The right direction

Does this then mean that Dooyeweerd managed to escape all non-biblical influences? Of course not! Christian philosophizing is a task, the execution of which is always tainted by sin, like everything in the life of a Christian. No philosopher can escape the influence of his environment. One of the tasks that waits a new generation is a careful understanding of the variety of influences that have gone into Dooyeweerd's way of thinking. But that task can be the better pursued because of the way in which Dooyeweerd himself integrally related the revelation of the Scriptures to the manner in which philosophical and scientific problems are to be tackled in the first place.

Dooyeweerd helped Christian scholars get on the right track, but the end has not at all been reached! That track is the path of the inner reformation of philosophy and science. That path can be travelled because the Word of God shines upon it and shows us the way.

We have briefly shown how Dooyeweerd and Vollenhoven broke in principle with the long tradition of synthesis in Christian scholarship, in which theology had the Bible as its guide but in which philosophy and the sciences have human reason as their guide. Further, we mentioned that Dooyeweerd and Vollenhoven, in quite different but mutually helpful ways, showed that non-Christian humanist philosophies also have a religious basis, that they are not really neutral at all.

As a matter of fact, Dooyeweerd threw out the challenge to humanist philosophers to frankly admit their pretheoretical, religious starting-points, so that, with the cards on the table from all sides, a real discussion between the conflicting schools of thought could get off the ground. But of course it is not enough to put your philosophical cards on the table. You have to be able to play them! In other words, Dooyeweerd had to do something else.

Philosopher until his death

In a positive, thetical manner he had to show what a Christian philosophy looks like. Without that, he would, of course, quite quickly lose, if you will forgive me the expression, the philosophical bridge game. How did he fare on this score? What was necessary to get the job started?

The Free University

One of the first things that strike me in looking back upon Dooyeweerd's long career - he became professor a half century ago! - is the role of the Free University in his life. Today there is a lot of criticism of the Free University, especially with respect to its spiritual direction. I think that much of this is justified. But it should not be forgotten that the Free University, established by Kuyper in 1880, provided a home in which many Christian scholars could do their work in freedom, without interference by the government, business, and the church.

I believe that without that freedom which the Free University offered, the work of Dooyeweerd would not have become what it is. It provided what is an almost absolutely indispensable condition for the development and growth of a Christian philosophy: a Christian scholarly community.

One of the main reasons why the task of Christian philosophy has been so poorly executed in the English-speaking world of culture lies in the simple absence of a Christian university where at the highest level of scholarship a community of the most gifted Christian thinkers can be granted the leisure to work together at the development of a Christian mind. In Holland the battle for such a free university, with its own degree-granting status and, like secular universities paid for out of public funds, was fought and won. Without it, the work of Dooyeweerd would have been impossible.

Vollenhoven

The Free University not only provided the freedom to do what had to be done. It also provided fellow Christian scholars. Of these the most outstanding was Vollenhoven. In this context I do not want to comment on the specific contributions of Vollenhoven, nor on the important differences between their ways of thinking, nor on the different kind of followers they appear to have gathered around themselves. What is important at this time, when we are faced with the fact that their own work has come to an end, is to realize how together they began what today is the most notable effort at Christian philosophizing in the orthodox wing of Protestant Christianity.

They were appointed at the same time in 1926 - Vollenhoven as the first fulltime professor of philosophy and Dooyeweerd as professor of legal and political theory. As philosophers, they developed their thought within the same frame of reference but with very distinct differences. In a certain sense they were each other's complements.

Vollenhoven did much work in the history of philosophy, while Dooyeweerd was the great systematician, though this difference should not be exaggerated. Vollenhoven's interests in the special sciences was focused more on the natural sciences, while

Dooyeweerd's were in what today we would call the social sciences. Vollenhoven worked intensely within the reformed community, while Dooyeweerd - certainly not neglecting that - did his utmost to establish a dialogue with the Roman Catholic and humanist scholarly communities. Vollenhoven was president of the Society of Calvinist Philosophy, Dooyeweerd of the broadly based Society of Legal Philosophy.

Vollenhoven participated actively in the life of the Reformed Churches, especially in connection with the struggles concerning Professor Klaas Schilder; Dooyeweerd was an active participant in the life of the Antirevolutionary Party. Vollenhoven's publications were almost strictly limited to theoretical matters; Dooyeweerd was involved in a wider range of publication ventures, including the editorship of *Nieuw Nederland* which attempted to draw the main spiritual battle lines in the rebuilding of Holland after the Second World War.

Being professors at the Free University, they were able to reach a new generation with the challenge of Christian scholarship, in the classroom and at student conferences. Thus within a short time they were able to educate a younger body of scholars, several of whom were appointed as professors of Calvinist philosophy at the state universities in Holland soon after the war: Zuidema, Mekkes, K.J. Popma, and H. Van Riessen. Also, beginning with 1946, they began personally to influence students from abroad, who came to the Free University primarily because of their work. Several of these have in turn become professors at numerous institutions and in various countries. Here one thinks immediately of H. Evan Runner at Calvin College, of Robert Knudsen at Westminster Seminary in Philadelphia, and of Calvin Seerveld, who taught for years at Trinity Christian College near Chicago before assuming a position at the Institute for Christian Studies in Toronto.

All of this indicates, I think, that the development of a Christian philosophy must meet the criteria for the growth of any philosophical movement: there must be community of scholarship and there must be a link to the new generation.

Publications

But all of this is of course meaningful only when there is philosophical "production." And that there was! The publication "output" of Vollenhoven but especially of Dooyeweerd in the three decades between 1925 and 1955 is phenomenal. The bibliography of Dooyeweerd lists more than 200 items, and nearly all of these are either substantial articles or books. The most important one is *De Wijsbegeerte der wetsidee*, first published in the mid-thirties and issued in an English translation in the fifties. Students have sweated over it, and commentators have been trying to explain it for forty years. This 2000-page book of Dooyeweerd is a bit like a huge painting, in which the artist depicts his grasp of a Biblical view of reality, at times with rough broad strokes of his brush, at times filling in the details with great precision, and always in dialogue with fellow artists of the past and of the

present. The best guide to it is, I think, Kalsbeek's *Contours of a Christian Philosophy: An Introduction to Herman Dooyeweerd's Thought* (Toronto: Wedge, 1975).

In it Dooyeweerd explains the meaning of reality as creation, as ordered, coherent in Jesus Christ. He deals with man as God's imager on earth, in whose heart lie the issues, the direction of life - whose heart is therefore in need of spiritual regeneration by the Holy Spirit. He deals with

the nature of culture, the structure of society, and the process of knowledge. The greatness of Dooyeweerd does not only lie in his genius as a philosopher, but in his grasp of the essential problems of so many sciences outside of philosophy, in terms of which he could illustrate the impact of Christian reflection in the nuts and bolts of everyday scientific research.

So in that list of 200 publications one will find materials dealing with legal

Continued on page 10

The kingdom of God and science

by Herman Dooyeweerd

For the children of the Calvinistic Reformation, there should be no question of wasting time in long scholastic discussions about whether science and philosophy also pertain to the Kingdom of Jesus Christ or whether they belong instead to a domain of natural reason. This discussion need not go on, because, as we have shown, there is no natural reason that is independent of the religious driving force which controls the heart of human existence.

For us there are only two ways open, that of scholastic accomodation, which by reason of its dialectical

unfolding results in secularization, or that of the spirit of the Reformation, which requires the inner, radical reformation of scientific thought by the driving power of the biblical motive.

Let us remember the words of our Saviour, "No man can serve two masters." And let us pray to God, that He will send faithful workmen into the harvest field, which is the entire earth, and which therefore includes also the domain of scientific knowledge.

(Closing comments of a speech presented in Montpellier, France, in 1953. See *International Reformed Bulletin*, July 1966, p.17.)

Het grondmotief der Christelijke Religie

door Herman Dooyeweerd

Gij hebt, lezers, het grondmotief der christelijke religie, dat van schepping, zondeval en verlossing door Christus Jezus, nu leren kennen als een geestelijke drijfkracht, die uw gehele kijk op de werkelijkheid in de wortel omzet, zodra zij inderdaad uw levens- en denkhouding volledig onder haar beslag krijgt.

Gij hebt gezien, hoe het ook in de historiebeschouwing doorwerkt en u een vaste maatstaf biedt om de wezenlijke vooruitstrevende en de verkapte reactionaire te onderscheiden.

Gij hebt gezien, hoe allesbeheersende betekenis dit grondmotief heeft voor de brandende vraagstukken van de "nieuwe tijd". Hoe het de gevaarlijke "gemeenschapsideologie" met haar totalitaire tendenzen ontmaskert, hoe het tegenover de zgn. "dynamische" tijdgeest, die van geen vaste grondslagen voor het leven meer wil weten en in de "beweging" alles ziet, de onwankelbare vastheid van Gods scheppingsorde stelt.

Gij hebt het goddelijk radicalisme van dit grondmotief leren kennen, dat de religieuze wortel van uw leven raakt. Gij hebt, naar ik hoop, moeten erkennen, dat het geen tweeslachtigheid, geen "hinken op twee gedachten" in uw levenshouding gedooft. Overreken dus de "kosten", die het ernst maken met dit radicale, wijl schriftuurlijke, christendom vergt en vraag u af aan welke zijde ge u in de benauwende geestesworsteling van deze tijd zult scharen. Want weet, dat

een compromis niet mogelijk is. Het grondmotief der christelijke religie zal radicaal in uw leven doorwerken, of ge zult "andere goden" dienen. Een tussenweg is er niet. Wie ons standpunt ten aanzien van de antithese te radicaal is, vrage zich af of een minder radicaal christendom niet gelijk is aan het zout, dat "smakeloos" is geworden.

Daarom, zo spreken wij en zo radicaal stellen wij de antithese, opdat het Woord Gods weer in zijn volle tweesnijdende scherpte en kracht voor uw bewustzijn sta. Als een geestelijk onweer moet u het weer ervaren, dat bliksemend inslaat in uw leven en de bezwangerde dampkring zuivert! Ervaart ge het niet meer als een geestelijke drijfkracht, waaraan ge uw hart ten volle wilt overgeven, dan zal het geen vrucht dragen in uw leven. Dan blijft ge ook buiten de grote strijd staan, die 't noodzakelijk ontketent. Gij kunt niet deze strijd voeren, maar de geestelijke drijfkracht van Gods Woord voert hem zelf in u en trekt u mee ook tegen uw "vlees en bloed" in.

Dit alles, wat wij niet moede worden onze lezers in te scherpen, was ook voor onze overtuigd christelijke lezers allerminst overbodig.

Want ik meen te mogen zeggen, dat, wanneer aan het grondmotief van Gods Woord, en aan dit grondmotief alleen, door heel de christenheid zou zijn vastgehouden, het nimmer tot die grote breuken en scheuringen in de kerk van Christus zou zijn gekomen. (Geschreven in 1946. Zie *Vernieuwing en bezinning*, blaz. 104-105.)

Herman Dooyeweerd - Christian Philosopher

Continued from page 9

theory, political science, industrial economics, nuclear physics, biology, sociology, history, ethics, and theology. Dooyeweerd left behind a great legacy of Christian scholarship. What has been done with it?

Freedom to think

By pointing to what I consider to be the major source of controversy concerning Dooyeweerd's philosophy I do not in the least intend to imply that there are no areas of legitimate critique. I'm really saying this: there should be no controversy among us about the religious foundation and direction of every philosophical endeavour. But beyond that basic assumption - which is not up for grabs - any theory of any philosophy should always be subject to critical review. Why? Because theory is a human and hence fallible effort at understanding the truth about reality. Theory is not that reality itself. It never escapes the limits inherent in tentative hypotheses. This is the humble predicament of all philosophy, Christian and non-Christian.

Here we reach the point of the basic difference between revelation and philosophy. Revelation authoritatively uncovers the truth about the world. Philosophy provisionally restates the truth revealed about the world. This is the message of Dooyeweerd, the believing philosopher, for western philosophy, which has denied its humble position and assigned to itself the place of (pseudo-) revelation.

Christian philosophy, if it accepts its legitimate but humble status, can be a much more dynamically on-going affair than non-Christian philosophizing. For the ultimate certainty and meaning of life does not depend upon the truth that reason supposedly uncovers via philosophy. As a result, the Christian philosopher in principle enjoys a much greater freedom in theorizing about reality than the post-Christian thinker. He stands in the freedom for which Christ has set us free. This freedom expresses itself in openness toward the world and its Creator. It also expresses itself in openness toward fellow thinkers and their critique.

The task ahead

We therefore do Dooyeweerd injustice if we do not consider his philosophy as one step in a dynamic process which we are called upon to keep alive. His was a great step forward - the greater because of Vollenhoven's presence on the same path. Their mutual contribution to Christian scholarship is of such a magnitude that their major writings should be extricated from the confinement of the Dutch language and published in English, the major vehicle of communication in the world. Such an undertaking ought to become the concern of the reformed scholarly institutions in North America, The Netherlands, and elsewhere. It can best be accomplished in cooperation, and thus should form an item on the agenda of the second International Conference of Reformed Institutions of Higher Learning to be held in Grand Rapids in 1978. An effort of this kind today is one of the best guarantees of keeping alive the dynamic, biblically-directed reflection of which Dooyeweerd was a profound exponent.

Professor Herman Dooyeweerd is dead. He leaves behind a Christian philosophy. Its Biblical moorings are plainly visible. Its imbeddedness in ordinary human experience, which is religiously directed, is explained in detail. Its theory of human personality, based on the Biblical notion of man as created in God's image, is impressive even in its unfinished shape. Its conception of reality as structured, coherent in Christ and subject to the law of the Creator, is one of the few outstanding positive contributions of philosophy in the twentieth century, which is the era of the decay of philosophical reflections. Its theory of culture, with its doctrine of the opening process, is a genuine effort to overcome the relativism that permeates nearly every effort at understanding history in our time.

Its theory of the social order escapes the numerous isms that becloud sociological reflection. Its conception of the dialectical tension in the history of philosophy outside of the harmonious view of reality that the Bible

Dooyeweerd's greatness lies not in his genius as a philosopher but in his practical application of Christian doctrine to everyday life

presents is immensely suggestive especially with reference to the great sweep of historical periods - ancient, medieval, modern - even if it falls short in giving the clue to grasping detailed conceptions of individual thinkers.

Finally, the humble position which Dooyeweerd assigns to the place of philosophy itself is perhaps the most important message he leaves behind. Philosophy, says Dooyeweerd, cannot answer the ultimate questions of mankind. Only religion can. Philosophy's role is a humble reflection upon the answers implicit in religion. For a Christian philosopher, this means breaking with a very long unwillingness on the part of western philosophy to listen to God's voice in revelation, shedding its light on all things created. In short, Dooyeweerd struggled for the restoration of genuine philosophical reflection during a period which he himself described as the twilight of western thought. And in doing this as a Christian philosopher he added a distinctively new dimension to the long history of Christian thought itself.

Recognition

This manysided contribution did not go unnoticed. During the height of his career, between 1935 and 1955, he was acknowledged as the foremost thinker of the Free University. Whatever was done in philosophy in the Reformed

Churches of Holland during these decades bore his stamp. For years the policies of the Anti Revolutionary Party could not be recognized apart from Dooyeweerd's view of the limited sovereignty of each social sphere, no matter how badly misrepresented his view often was. An entire school of philosophy was named after his initial conception: *De wijsbegeerte der wets-idee* - the philosophy of the cosmomic idea. In nearly every Dutch institution of higher learning, and in many colleges, seminaries and universities abroad, there were professors who, in varying degrees, adhered to his approach.

For 40 years Dooyeweerd gave leadership to this philosophical movement, notably through his editorship of *Philosophia reformata*. The publications by members of this "school" of thought number several thousand, and touch upon key issues in each major discipline. Dooyeweerd's own magnum opus, as we noted was translated into English with the challenging but also forbidding title *A New Critique of Theoretical Thought*. Smaller publications of his were translated into German, French, Japanese, and Korean. Numerous books and articles have been written about him. Indeed, his work did not go unnoticed.

Controversy

However, it must immediately be added that controversy accompanied recognition. Why was this so? Did Dooyeweerd have such a controversial personality? Did he enjoy polemics? Of course, it would be ridiculous to suppose that Dooyeweerd's personality had nothing to do with controversy about his ideas. He was very much part of the picture. There is no use denying that genius brings with it a kind of aloofness that hinders person-to-person communication. Moreover, as a rule he neglected third-rate thinkers, also - perhaps especially - if they raised their critique at him in public.

Moreover, in a real sense of the word Dooyeweerd was a polemical philosopher. He fought philosophical battles. When he differed with a fellow thinker - ancient, medieval, modern, or contemporary - he stated the difference clearly. But the polemic would always deal with the issues at stake, for the sake of the truth; it did

not belittle the opponent. As a matter of fact, his polemics were carried on most intensely with the thinkers he regarded most highly - Plato, Aquinas, Kant.

Neither Dooyeweerd nor Vollenhoven engaged in controversy for its own sake. First they would state their position in a positive manner, and then they would draw its critical implications. A number of these critical implications were wrong, and Dooyeweerd's assessment of other thinkers requires reassessment! But the public controversy about issues with their contemporaries was always at a high level of principial debate. Even then Dooyeweerd was careful not to further disrupt the fragile community of Christian scholars when it was caught up in theological and ecclesiastical confusion. This was one reason why he did not publish volume two of *Reformation and Scholasticism* during his own life. He felt that its critique of accommodation to non-Biblical patterns of thought within the Christian church might only increase the tensions and misunderstandings.

Nevertheless, this matter of accommodation in Christian intellectual circles is the major reason for the controversies surrounding Dooyeweerd, in Holland and in North America. His opposition to synthesis implied a judgment of the major trends of Christian thought in the twentieth century, not only of the "official" position of Neo-Thomism in the Roman Catholic Church before Vatican II, but also of the easy adjustment of liberal Protestantism to the most dominant direction philosophy happens to take, of neo-orthodox incorporation of existentialism, and of the defense of rationalism in the orthodox Protestant churches.

As long as the intellectual leaders in Christendom reject the possibility of Christian philosophy, as long as they suppose that Biblical revelation does not enlighten the ways we walk in philosophy and science, as long as they reject the integral imbeddedness of rationality within religion, as long as they consider the incorporation of the "best" of non-Biblical philosophies as stepping-stones to theology and even faith itself - as long as that predicament dominates Dooyeweerd's contribution will remain controversial. Not only that. It will be neglected and disregarded.

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Goedheid

God is goed. Als vrucht van de Heilige Geest moet de mens ook goed zijn. Hij moet zodoende het beeld van God dragen.

In Psalm 14 staat dat er niemand is die goed doet, ook niet een. Om goed te doen moet men goed zijn. En men kan alleen goed worden door de werking van de Heilige Geest. Goed is natuurlijk iets anders dan goedig. Een goedige moeder is wat anders dan een goede moeder.

Wat betekent het in ons leven dat iets goed is? Iemand zegt tegen u: wij hebben een goed huis. Dat wil zeggen: wij hebben een huis dat aan bepaalde eisen, die voor een huis kunnen worden gesteld, beantwoordt. Het is een huis dat in alle opzichten deugt. Heel vroeger zei men in Nederland: wij hebben een deugend huis. Goed is dus iets dat deugt. Een ondeugend huis was dus een huis dat uitgewoond was, dat niet meer gebruikt kon worden, dat niet meer beantwoordde aan de redelijke eisen die aan een huis konden worden gesteld. Een ondeugend kind, is een kind dat in een bepaald geval niet deugt. Het is in dat geval geen "goed" kind. Wij hebben het werkwoord deugen alleen nog over in de zin van: zijn zoals het wezen moet. Als de Bijbel dus zegt dat God goed is, dan betekent dit: God is precies zoals Hij wezen moet. En de mens kan hem ook alleen als zodanig roemen.

Bent U goed? Bent u zoals u wezen moet? Dat is de vraag die Galaten 5:22 ons stelt, als we nadenken over goedheid als een vrucht des Geestes. De Heilige Geest werkt zo in Gods kind, dat hij al meer wordt zoals hij wezen moet. Zijn eigen gebed vergezelt deze werking van de Heilige Geest. En het is onmogelijk dat wie Christus door een waar geloof is ingelijfd niet zou voortbrengen vruchten der dankbaarheid. Het is dus tevens een grote opgave om goed te zijn en goed te doen. Wij zijn zo vaak "ondeugend". Dan zijn we niet zoals we wezen moeten.

We weten wel dat het een zware strijd is om deze vrucht van de Heilige Geest te vertonen. Het is ook de bedoeling van de apostel Paulus om door de werken des vleses te plaatsen tegenover de vrucht van de Geest, de lezers van zijn brief, de gemeenteleden aan te sporen de werken des vleses te niet te doen, want met die werken des vleses kunnen we het koninkrijk Gods niet beerven.

Wij moeten de eisen voor een goed mens in de Bijbel zoeken, niet in ons zelf. Humanisten hebben de regel gezongen: wij strijden daar ons hart gelooft: de mens is goed! De Bijbel zegt: de mens is van nature, zoals hij geworden is door de zondeval, niet goed. Hij kan alleen weer goed worden door de werking van de Heilige Geest. Zo wordt de goedheid in ons leven echt een vrucht van de Heilige Geest. Iets dat we gekregen hebben.

De vraag: wat dunkt u van de mens? is steeds actueel. Uw medemensen denken voor het merendeel: de mens is goed. Zij zien de mens als hij geboren wordt eigenlijk als een onbeschreven, blanco stuk papier. Het hangt er nu maar van af wie er op gaat schrijven. Het hangt er maar vanaf in welke omgeving hij terecht komt. Wij leren door Gods genade zeggen: ik deug niet, ik ben niet goed. Als we opgroeien gaan we door Gods genade langzamerhand hoe langer hoe meer beseffen: ik doe niet alleen verkeerd, maar ik ben verkeerd. En Gods kind zal ook steeds moeten belijden: ik deug nog niet zoals het behoort! En hij gaat verlangen naar de komst van de Heiland. Dan pas zal hij echt goed zijn, zijn zoals hij moet wezen, en goed doen zoals hij behoort te doen. Ondertussen moet hij echter worstelen "om het beeld Gods gelijkvormig te worden" want de vrucht van de Geest te vertonen ligt hem na aan het hart. Goedheid is een deugt die hij graag bezit.

J. VanHarmelen

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Apartheid is onchristelijk

Geachte Redactie,

John Van Dijk, Surrey, B.C. schrijft in een brief aan de redactie in uw nummer van 4 Febr. 1977, "dat vogels van een soort en kleur altijd bij elkaar blijven", zulks in de loop van zijn verdediging van de "apartheidspolitiek" van Zuid Afrika.

Moge ik u er aan herinneren dat de Nazis er ook zo over dachten en het soort mensen, dat Joden werd genoemd, bij elkaar hielden in concentratiekampen en gaskamers en hun verkoolde beenderen op een hoop smeten? De grootste Jood die ooit op het wereldtoneel verscheen - Jezus is zijn naam - bleef niet bij zijn eigen soort hangen, hij kwam naar ons toe en stak de hand naar ons uit, nietwaar? Zijn apostelen en afgezanten reisden naar alle windstreken, naar allerlei soorten mensen, naar woeste Germaanse stammen en wilde Slavische volken. Weet John Van Dijk dat wel? Ze gingen zelfs naar niet-blanke volken.

Reeds lang voordat Mr. Van Dijk naar Noord Amerika kwam woonde in dat werelddeel de rode man met zijn koperkleurige huid. Hij vroeg Mr. Van Dijk niet in zijn land te komen wonen, maar Mr. Van Dijk zag er wel wat in naar Canada te verhuizen, om dat daar "mogelijkheden" waren. Hij bleef dus niet bij zijn soort in Nederland. Hoeft van mij ook niet, hoor! Dat niet! Maar als je wat beweert, moet je er voor staan.

Moge het Mr. Van Dijk een genoegen zijn, dat een neger in Zuid Afrika dat niet kan.

Deze zwarte kan dat in zijn eigen land niet eens en moet 's avonds om negen uur binnen zijn. Hij mag zijn vrouw en kinderen niet laten overkomen uit zijn stamgebied en hij heeft dus geens gezinsleven. Wordt ons niet altijd voorgehouden, dat het gezin het kernpunt vormt van een Christelijke maatschappij?

Bij Christenen van de Chr. Ref. overtuiging is altijd in kerk en gezin het "Onze Vader" beschouwd als het volmaakte gebed. De woorden "Onze Vader" duiden toch aan dat degenen, die dit gebed in de mond nemen, broeders en zusters zijn?

Ik raad u aan het boek "De zwarte cirkel" van Go Verburg te lezen, en kennis te nemen van de verbijsterende toestanden in Zuid Afrika.

Moge ik tot slot opmerken, dat ergens in de Openbaringen van Johannes gesproken wordt van "een grote schare, die niemand tellen kan". Het staat er in het enkelvoud. Er zijn dus in het Nieuwe Jeruzalem geen diverse scharen, sommige bestaande uit blanken, anderen uit negers. Er is dan geen sprake van dat men de raad krijgt bij zijn eigen soort te blijven.

John H. Martens
Listowel, Ont.

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DE KEUS VAN 'T SMALLE PAD²⁴

een vervolgverhaal

door Gé Verhoog

"Dat zou wel grof zijn," valt de meester in, "laten we niet onverdraagzaam worden, broeders!"

De dominee is het met meester Van Rijssen eens. "Ieder mens mag van die kerk lid zijn, waar hij zich thuis voelt. Ik heb overwogen of de schuld te veel bij mij ligt, maar meen, dat hier van schuld geen sprake is: Verbeek heeft een moeilijk karakter en daar vloeden dergelijke zaken uit voort. Bovendien zijn er velen in de lande, die naar de Gereformeerde Kerk overgingen. Het zou dwaas zijn te geloven, dat alle christenen lid kunnen zijn van een kerk."

"Hij zat allang bij Klaas Bley," wordt nog meegedeeld. "Elke zondagavond zag ik hem binnengaan; dat is een soortement Bijbelkring."

"Je kunt beter naar Klaas Bley gaan dan naar de kroeg," grapt Maaswal, maar de meester vindt alles wel jammer. "Er komt weer meer verdeeldheid," overdenkt hij, "vrijheid van godsdienst is een kostelijk bezit, maar men raakt wel verdeeld."

"Meester moet mar denke," valt een lid in, "aseme allegaer van een kerk benne, dan is dat ok geen eenheid. Dan benne der huichelaars en bijlopers tusse."

Maaswal wordt weer ernstig. "Ik heb de oudste zoon Henk in mijn winkel," vertelt hij, "een pracht jong. Eerlijk als goud en ijverig uit plichtgevoel en toch geen brave Hendrik!"

"Wel, mijn vrouw prijst Klaartje ook in alle toonaarden," lacht de dominee,

"het is inderdaad een goed en hecht gezin."

"Daarom begrijp ik niet zo goed," gaat Maaswal door, "dat Verbeek een ernstig christen is en toch altijd twijfelt of hij wel in genade bij God wordt aangenomen. Wat een schuldgevoel heeft die man."

"Dat is typisch Calvinistisch," weet de dominee, "schuld en boete."

"Meent u dat?" valt meester Van Rijssen plots in; hij buigt zich even naar voren, legt zijn pijp neer. "U kent de Institutie? U kent de Dordtse Leerregels? De catechismus?"

De dominee lacht vermaakt. "En of-"

"De tegenstanders van Calvin hebben schotschriften en schamperheden, onwaarheden en laster over Calvin verspreid," gaat de meester door. "Van die laster is veel blijven hangen. Maar wie Calvin bestudeert weet, dat hij een leer verspreidde, die veel en veel milder is dan men beweert en aanneemt. De mensen maken er een leer van hel en

verdoemenis van!"

Het is even stil na deze woorden. Maaswal breekt de spanning met zijn gemoedelijkheid: "Het is toch wel leerzaam als we een schoolmeester in de kerkeraad hebben."

De dominee begint zijn tweede sigaar. "Van tweeën een," zegt hij, "de geleerdheid brengt broeder Van Rijssen tot een zekere razernij of hij ontpopt zich als een rasechte Calvinist - komaan broeder Van Rijssen, belijdt uw misdaden eens."

Een gelach klinkt op; de dominee kan met de meest effen gezichten de dolste dingen zeggen. De meester is de enige die zich niet zo erg amuseert in dit geval. "Ik meen meer aan de orthodoxe kant te staan in onze gemeente," zegt hij rustig. "Maar ik heb niet de drang de kerk te verlaten en te ruilen voor een andere Kerk."

"Blijven we dus met de meester zitten," ontdekt een grapjas.

De hamer van de Preases herinnert allen weer aan de brief van Verbeek.



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VAN DOMINEES EN GEMEENTEN

door John de Haas

TOEN EN NU ⁴

Zo was dus de Open Brief in 1966 verschenen. Zij was ondertekend door 25 leden van de Geref.Kerken-vrijgemaakt, waaronder 19 predikanten. Deze broeders drongen er bij Ds.van der Ziel sterk op aan de band met de Vrijgemaakte Kerken niet los te laten, doch elkander, indien enigszins mogelijk, vast te houden. Maar er stonden in die Open Brief ook dingen, waarachter een vraagteken moest worden gezet, niet alleen naar de overtuiging van de "hawks", maar eveneens van vele "doves". En toen is de Open Brief de keursteen geworden voor de beantwoording van de vraag, of iemand goed vrijgemaakt was of niet. Diegenen onder de predikanten, wier handtekening er onder stond, werden geschorst, of buiten de kerk gezet. Er was zelfs een hele provincie die "besmet" was met de "Open Brief hysterie" zoals diezelfde man van daar straks het liefde te noemen.

En nu komen we tot de vergelijking tussen Toen en Nu. Zoals in een vorig artikel werd gememoreerd, verschenen op de synode van 1849 zowel als op die van 1970, twee afvaardigingen uit dezelfde provincie, in het eerste geval uit Overijssel-Gelderland en in het tweede uit Noord Holland. In beide gevallen werd de een toegelaten en de andere afgewezen. Maar zie nu het grote verschil. Uit de handelingen van die van 1849 blijkt de ernstige begeerte om de broeders te behouden: er werd besloten om de andere delegatie - die dus was afgewezen - toch zitting te verlenen, maar niet adviserende stem. Men wilde toch de broeders niet afstoten, maar ze graag in het midden der vergadering hebben! Ze hebben dit laatste niet aanvaard en zijn vrijwillig heengegaan, maar dat is hoofdtuk twee.

Deze synode toonde duidelijk de broederlijke liefde. En die hebben we bij die van 1970 gemist. Natuurlijk was er geen sprake van, dat die andere afvaardiging uit Noord Holland zitting kon worden verleend met adviserende stem. Stel je voor: die hadden im-

mers de Open Brief ondertekend! Dat was het ergste wat een mens kon doen. En de provincie N.Holland, die deze broeders had afgevaardigd, werd rustig buiten de kerk gezet. Ziezo, die waren ze kwijt! Weggesaneerd!

Tot zover de vergelijking tussen Toen en Nu, tussen 1849 en 1970.

We gaan nu terug tot het onderwerp dat aanleiding gaf tot dit uitstapje: de ambtskleding van de dominees.

Langzaamaan is dit ambtskostuum in de Chr.Afgescheiden Geref.Kerk in onbruik geraakt, hoewel er predikanten zijn geweest, die het tot hun dood toe zijn blijven dragen. B.v.Ds. H.A.Jonkman te Noordeloos, die in 1892 een der vier predikanten was, die weigerde mee te gaan met de Vereniging en die Christelijk Gereformeerd bleef. Hij heeft de ambtskleding, met inbegrip van de steek gedragen, tot 1898, het jaar van zijn dood.

Soms is er een komische noot ingeslopen in de beslissing van al of niet een steek dragen. Zo was er een dominee die moest gaan preken in de Bommelerwaard, in Gelderland. Terwijl de veerboot hem over de Waal bracht naar de andere oever, en hij met zijn steek ophet hoofd op het dek stond, nam een rukwind het hoofddekseel op en wierp het in de golven. Dit was voor de dominee een teken om de steek af te leggen: de Here had het hem zelf laten zien en bevelen!

De bekende Ds.H.Scholten, die vele jaren in Zuidhorn heeft gestaan, had zijn steek in zijn eerste gemeente, Sellingen, ook thuis gelaten, zeer tot verbolgenheid van een groot deel van de gemeente. Maar de verontwaardiging steeg wel ten top, toen hij zelfs bij de begrafenis van de alom geachte Graitjemeu op de begraafplaats zonder steek durfde verschijnen. Dat was wel het toppunt van onachtzaamheid en gebrek aan eerbied, vond men. En het mooiste in deze historie was nog wel, dat aan het hoofd van de protestanten zich had geplaatst dominee's eigen huishoudster. Hij was ongehuwd, wat hem wel een moeilijke tijd heeft bezorgd. Hij heeft de tegenstand echter de kop ingedrukt op een wel zeer originele manier: Kort daarop trouwde dominee met de dochter van een van zijn ouderlingen en kon toen, zonder enige achterdocht te wekken, zijn huishoudster wegsturen!

Er zijn thans niet veel predikanten meer, die de oude ambtskleding dragen in Nederland. Men vindt ze nog in de Oud-Gereformeerde Gemeenten. Ds.Laurens Boone, Ds.J.van Wier (van Rijssen) en Ds.M.A.van Mieras (nu te Krimpen a/ IJssel) heb ik zelf wel zien en horen preken in de oude kledij, en Ds.Mieras zal het nog wel doen. In die kring worden oude gebruiken lang in ere gehouden. Men hecht daar veel waarde aan het woord in Spreuken 23:28:

"Verleg de aloude grenzen niet", of zoals de Statenvertaling het zegt: "Zet de oude palen niet terug, die uw vaders gemaakt hebben."

In plaats van de steek is later de hoge hoed in ere gekomen. Deze was echter niet een speciaal attribuut van het predikanten-gilde, ook ouderlingen en andere hoogwaardigheidsbekleders hebben zich getooid met de "hoge zijde" of "kachelpijp", zoals het ding wel werd genoemd.

En om nu nog met een interessante mededeling te besluiten: In sommige gemeenten in Nederland was

het, evenals vroeger jaren met de steek, een ongeschreven voorschrift dat dominee, als hij op huisbezoek ging, de hoge hoed moest dragen. Bij andere gelegenheden werd het in hem geduld, dat hij een bolhoed of een Garibaldi droeg, doch dit was niet toegestaan bij het doen van huisbezoek. Zo was het b.v. in de Geref.Kerk van Waarder, toen Ds.J.F.van Hulsteyn daar predikant was (1908-1910). Als dominee de hoge zijde niet op had, wel, dan was het geen huisbezoek, het gold niet als zodanig.

TROOST

Heer, het is avond,
en ik ben zo alleen...
Een die ik liefhad
ging van mij heen.
En ied' re avond opnieuw
klaagt m'n eenzaam hart:
Hoe kan ik het dragen, Heer,
deze smart,
dit grote gemis;
het weten
dat ik hem nergens kan vinden,
dat hij er niet meer is?

Maar terwijl ik zo praat en klaag
tegen U,
ben ik toch niet zo eenzaam meer,
want plots'ling nu
is mijn liefste niet meer zo ver
bij me vandaan;
want hij is immers naar U,
naar de hemel gegaan?

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Kerkelijk jaaroverzicht over 1976² door A. Bisschop

De Reformed Church

De gemeenten Whitby, Ont. St.Catharines, Ont., Wainfleet, Ont. en misschien nog enkele anderen vierden hun 25 jarig bestaan.

diende de gemeenten Harrison, Ont. van 1952-58 en Leamington, Ont. van 1958 tot zijn emeritaat in 1965. Eveneens overleed Ds.B.T.Vander Woude, welbekend in Ontario, waar hij in hoge ouderdom



The First Chr. Ref. Church van Hamilton zoals die voorkomt in het nieuwe boek Hallowed Walls over kerken

De Synode van de Reformed Church nam een beslissing met een kleine meerderheid om vrouwen toe te laten tot het ambt. De uiteindelijke beslissing ging terug naar de verschillende classes met de uitslag dat met een geringe meerderheid voorlopig de ambten niet open staan voor de vrouw.

Enkele wijzigingen deden zich voor onder het predikanten corps. Ds.H.J.Boekhoven, die de Ref.churches in Canada diende te Edmonton, 1954-57, Abbotsford, 1957-61, St.Catharines, 1961-69 en daarna de gemeente van Grand Rapids, nam in 1976 een beroep aan naar de Chr.Ref.Church van Kalamazoo I. Ds.F.deVries van Abbotsford ging naar de Presb.Church van Wicks, Ont.; S.Wilts van Harrison, Ont. naar Winnipeg, Man.; L.Sandee van Clinton, Wisc. naar Abbotsford, B.C.; R.J. Hekhuis van Falmouth, Mich. naar Brantford, Ont.; J.F. Drost van Wainfleet, Ont. naar Camp Shaloom als directeur. Cand. Chris Platteel van Calgary ging als zending naar Mexico. Can.Hugh Appel voorheen van St.Catharines, nam een beroep aan naar de Presbyt.Church in Robertson-Brentwood, Vancouver district; Cand. Murray Moerman nam een beroep aan als Home Missionaris in de Burnaby B.C. Missiepost. Rev. J. Moerman van Monarch, Alta. ging wegens gezondheidsredenen met emeritaat. Rev. C.Klein, emeritus predikant van Vancouver, B.C. legde zijn ambt in de Ref.Church neer.

Ds.R.Van der Pol, emeritus te Pella, Iowa, overleed. Hij

voor een tijd de gemeente Harrison diende en eveneens voorging in menige Hollandse dienst in de Chr.Ref.Church van Drayton en andere gemeenten.

Nadere gegevens over andere arbeid in Canada ontbreken.

De Church Herald, het officieel kerkblad van de Ref. Church was 150 jaar.

De Canadian Ref.Churches

Een nieuwe gemeente werd gevormd te Langley, B.C. Eveneens werd in principe toestemming verleend aan een Koreaanse Presbyterian

Church, predikant Ds.Kim, om zich aan te sluiten bij de Can.Ref.Churches.

Ds.H.Knigge, voorheen zending voor de Ontario kerken te Nw.Guinea(Irian) zag zijn weg versperd om te emigreren naar Canada om hier een gemeente te dienen. Kort na de aanneming van een beroep naar Langeslag (Ned.) kwam echter de toestemming voor emigratie. Voorlopig blijft Ds.Knigge nu wel enkele jaren in Nederland.

Ds.M.Werkman van Chatham, Ont. naar Lincoln, Ont.; Ds.J.Geertsema van Carmen, Man. naar Chatham, Ont.; Ds.J.Van Rietschoten van Smithers B.C. naar Carmen, Man.; Ds.W.Huisinga van London-Watford, Ont. naar Hamilton, Ont.; Ds.G.Van Rongen van Grand Rapids naar Steenwijk, Nederland; Ds.G.Van Dooren vierde zijn 40-jarig jubileum met de

gemeente van Burlington, Ont.

Waar de Can.Ref.Churches voorstander zijn van eigen scholen, werden nieuwe scholen geopend in London, Ont. Winnipeg, Man. en in Edmonton, Alta.

Ds.M.J.Arntzen van Hattem, Nederland, bezocht Canada en hield op verschillende plaatsen spreekbeurten over de kerkelijke toestand in Nederland en zijn overgang van de Geref.Kerken naar de Geref.Kerken buiten verband en later naar de Geref.Kerken binnen verband.

In December kwam Ds.M. Jansens, emeritus predikant in Nederland, voor familie bezoek hier en verzorgde enkele Hollandse diensten.

De Can.Ref.Churches zijn bezig contact te zoeken met de Orthodox Presb.Church in de U.S. Op een verzoek om aandacht te schenken aan een eventuele bespreking met de Free Ref.Church en de nieuw georganiseerde Presbyterian Church in de U.S.werd voorlopig afwijzend besloten.

De Can.Ref.Churches hebben weinig contact met de andere kerken der Geref.gezindte. Overigens zijn de onderdelen der kerken, zoals de scholen, de jeugdbeweging en zending, vrij stevig georganiseerd.

De Free Ref.Church

Evenals de Chr.Ref.Church houden de Free Ref.Churches jaarlijks hun synode en twee classis vergaderingen. Er was een voorstel van een der kerken om een fonds te vormen voor een eventueel eigen predikanten opleiding. De twee studenten in opleiding ontvangen hun training nu aan het Theologisch Seminarie van de Chr.Ref.Church in Grand Rapids.

Ds.C.Bos van Drachten, Ned., begon zijn arbeid in Chatham, Ont., waar de gemeente eveneens haar 25 jarig bestaan vierde.

Ds.J.Hamstra, emeritus predikant van Dundas overleed in 1976.

Ds.J.Overduin van Vineland, Ont., ging naar P.M. Meadows, B.C.

Een samenspreking met de deputaten van de Chr.Ref.Church vond plaats, evenwel met een afwijzend resultaat. De ontwikkeling in de Chr. Ref.Church gaf reden tot verontrusting. Het schijnt dat de relaties tussen beide kerkgroepen eerder verslechteren dan verbeteren. Vandaar het pogen om tot eigen scholen te komen. De kerken van Dundas en Hamilton werken reeds in deze richting. Het schijnt dat de kerkelijke geschillen hier nog meer invloed hebben dan in Nederland. Of een krampachtig terugtrekken in een eigen isolement?

The Neth.Ref.Congregation

Van de onderling nog weer verdeelde Oud Geref.richting is weinig nieuws los te krijgen. Eigen scholen werden geopend te Norwich, Ont. Lethbridge, Alta en Chilliwack B.C. met meestal onderwijskrachten uit Nederland.

Een nieuw kerkgebouw werd in gebruik genomen te St.Catharines, Ont., voorheen Vineland.

Prot.Ref.Church

De kleine gemeente te Edmonton, Alta. ontving in 1976 haar eigen predikant in Ds.Richard Moore van Doon, Iowa. Volgens het laatste jaarboek telt deze gemeente zes gezinnen.

Dit was het verloop van 1976 van de diverse Hollandse kerken.

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The Christian looks at himself

by Dr. Alan Vandermaas

Some time ago I was asked to review a beautiful little book that has been on the market for more than a year. **The Christian Looks at Himself**, by Anthony A. Hoekema (1975, Eerdmans Publishing Co., \$1.95, 141 pages). It is well written in an easy language, and is addressed to all Christians. Going through it was a joy and it has enriched me considerably. Rather than give a review in the sense of a critique or evaluation, I will discuss and enlarge on some of the issues Hoekema raises.

The theme of the book is the self-image of the Christian. A person's self-image is the picture that person has of himself, how that person sees himself. Many of us, when asked whether we like ourselves, will emphasize our insignificance and our faults; we may have many misgivings about ourselves or even feel unworthy to be loved. We may further think it quite appropriate to have such negative self-image, since we are sinful beings.

However, we are the same people who profess to be created in God's image. Certainly, mankind fell into sin, but since then Jesus had come and paid for our sins, once and for all, so that we are (not will be) forgiven, are redeemed by His blood, as if we have never sinned. It appears then that many Christians have not taken the message of the New Testament seriously enough to also apply it to their self-image. Here they close their eyes for the redemption part, while the Bible says that through Christ's offer we have become new creatures. That should, on the contrary, give us the freedom to have a very special self-image: positive, convinced of self-worth, the kind of person who can be an ambassador of Christ. Surely God would not give His Son for creatures He considered to be of little worth! (p.22)

New Creatures

In a careful analysis of the Apostle Paul's writings, Hoekema first shows that Paul had this kind of self-image. Then, throughout the book, he probes the critical issue whether

we as believers live up to what Paul writes. On the one hand, as redeemed people we must consider ourselves dead to sin and alive to God in Christ Jesus. On the other hand, born again cannot mean being without sin and we know we keep on doing wrong daily. Here the possibility creeps in of a negative self-image, or perhaps even the need for it. The big question therefore is: what does it mean to be New Creatures in Christ?

In a few clear and short chapters, our Calvin Professor quotes and explains what the Bible says about the old and the new man, about the flesh and the Spirit, and about guilt and forgiveness. He first shows that our guilt is much worse than we think. Then he continues: "But after having deepened the problem of guilt the Bible goes on to show how God has provided a way whereby we can be delivered not only from feelings of guilt but from guilt itself. For God so loved the world...." (p.33).

He then makes the point that the redeemed Christian is not partly new and partly old man, with the old man at times in control and at better times the new man on top. This situation would make us "both regenerate and unregenerate", while the Bible teaches that we have put off the old man, once for all.

Rather, the old and the new are two different directions that exclude each other. When I talked about this with my son of 14 he explained to me how his teacher had used the example of a fork in the road, the Christians going into one direction and the non-believer in the other. Both roads lead far apart, but also have their ups and downs, their potholes and their smooth stretches, meaning that both the Christian and the non-believer can do good and bad things. Sinning is not a matter of doing bad things, but of direction, of choosing against the Lord, of being on the wrong road. By the same token, the Christian is not simply one who does good (non-Christians also do many good things), but one who has chosen for the Lord.

The new man is therefore not a part of us that has to fight constantly to stay on top; it is the renewed total person who knows that every wrong he does is forgiven already while he is committing it, because Christ died for his

sins once for all. This knowledge enables him to consider himself dead to sin and alive in Christ Jesus (Ro.6:11). It further helps him to have a positive self-image and love himself, because Christ loves him. He can also love his neighbour because he wants to love his neighbour as he loves himself.

When I mention that our sins are already forgiven through Christ while we commit them, I often get the response: well, that's nice, then we can just keep on sinning. No, we cannot, because in Christ we have become slaves of righteousness.

How then do we look at this redeemed Christian when he does wrong? Then he momentarily lives contrary to what he is in Christ, contrary to the new man he has put on. This does not change him back into the old man, but it demonstrates that he is a new man not yet made perfect, subject to constant renewal. The concept of total depravity does not apply here, but defines what man is by nature, without being regenerated. The believer has been redeemed from this depravity; he will fall into sin, but he will not walk in it.

In a similar manner the "flesh" and the "spirit" should, according to Hoekema be seen as two contrasting power spheres, not as two aspects or parts of man's nature. The "flesh", and this term is used in the New Testament letters, does not refer to our physical nature, or to the negative, sinning side of the Christian, or, worse yet, to our sexuality. It applies to the whole man being under the power of sin, not regenerate, not accepting Christ.

This inside indeed calls for a victorious and positive self-image. While progressive renewal is taking place within us, we may now see ourselves as new creatures, forgiven, without the burden of sin, conquerors. Could this lead to spiritual pride? The author's answer is no, because we can obtain this grace only through Christ. It is therefore rather a fruit of faith.

Acceptance

In modern counseling literature, much emphasis is placed on the idea of acceptance. The more acceptant a counselor is of his client as a person (not

necessarily of everything that person does), the more the client will trust him and the more likely the counseling is going to be helpful. On reading some of these non-Christian writings. I sometimes think that they put the Christian community to shame in understanding the need for love and the power of love in human relations. These writings also confirm that God's blessings extend over the

Hoekema has excellent advice ...on how to foster a positive self-image in those we work and live with.

whole of His creation, not just the hearts and lives of His children. How fortunate for us that we may live in a world renewed by God, instead of one still hated and rejected by Him!

Talking about acceptance is talking about love. Hoekema refers to Romans 15:7, "In a word, accept one another as Christ accepted us, to the glory of God" (NEB). If Christ has accepted us as sinners, we are to accept our neighbours likewise. "Being in Christ together means, first of all, that we must deal with each other as forgiven sinners." It is easy for me to accept my wife when she makes few mistakes and does not get in my way too often. But for me to accept her when these conditions are reversed is far more difficult; still, that is what Christ did and now asks from me. Similarly, in our Christian communities it is relatively easy to practise acceptance as long as the faults we meet in others are of the kind that is tolerated by our group because we have grown used to them. However when it concerns offenses

beyond this familiar range, such as drugs, divorce or drunkenness, it becomes much harder to see the other as a forgiven sinner. Many Christians can then not even be convinced that this is their duty; they create a dividing line between tolerated and untolerated wrongs, of course based on their own standards.

Personally I can only see this problem in the proper perspective if I think of myself as the offender. When I stumble, also when I keep stumbling, I want to find my own way clear and fight my own struggle. I don't want others to intervene and I usually try to cover up, keeping things between myself and the Lord. It is much like when I trip or fall outside: I quickly look around, hoping nobody has seen me. If this is what I want, why should I then not let the other do likewise? Instead I am inclined to judge, interfere, call attention, etc. But Jesus tells me first of all to just look at the two-by-four in my own eye. Next he demands that I forgive the other if his wrongdoing has also hurt me... and that is all I am to do. Terribly difficult!

Here some readers will say, no doubt, "Are we not also called to admonish or rebuke a brother who goes wrong?" Of course we are, but this hardly needs emphasizing. Most Christians are sufficiently comfortable handing out admonishments and I have seldom seen a shortage in this area. The difficulty is infinitely more in how we admonish. To do this without first fully accepting a person as a forgiven sinner is of little use. The typical meaning of admonishing is that it be done in love. Hoekema quotes Gal.6:1, "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted."

However, there is a more excellent way. The apostle James urges us to confess our sins to one another, and pray for one another, that we may be healed. I have a few close Christian friends to whom I can confess some of my smaller sins and occasionally I do. However, to my church as a community I would not dare confess my sins for fear of being condemned, rejected, judged and talked about.

Continued on page 16

Sex education in home & school

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LETTERS

The "roll" in the church

Dear Sir:

When I consider my youth and all good things therein, I am oft reminded of a "quickening of the heart" experience which occurred in my new acquaintance with the Christian Reformed Church.

As a newcomer of Roman Catholic tradition to the Christian Reformed Church, I had carefully reserved some energy for use upon the delivery of any unfamiliar rituals born out of differences in culture and tradition. However, my husband kindly informed me to "relax" as nothing strange would happen, and I believed him.

Sunday arrived and we hastened to church. Service began. I could tell that the order of events was following its course because a young lad in front of us was faithfully ticking off songs and readings listed on the back of the Sunday bulletin. The sermon was about to be delivered, the minister cleared his throat and straightened his jacket. He appeared to be waiting.

Then suddenly, oh so suddenly and softly, noises amid the multitude. Clicking, ripping, zipping, rustling, unwinding, papery noises. I peered about cautiously. Hands were slowly stretching sideways. Why, it looked like the "peace of Christ" hand-shaking ritual common in the Roman Catholic Church. I quickly checked the bulletin, but it had no mention of this,

also, the hands had disappeared. I looked questionally at my husband. He seemed aloof from it all. "Why?" "And why was the minister wearing that patient, knowing look?"

Suddenly the family across the aisle caught my attention, and although it was against better church habits. I literally stared at them. The wife clasped her hand over her husbands. He slowly drew his cupped hand towards his mouth, looking straight ahead and very serious, then his hand went loose and he swiftly rubbed his palm against his pant leg. My head turned as I saw this phenomena occurring all around me. I turned a puzzled face toward my oblivious looking husband, but being a well-trained Roman Catholic, I dared not question church ritual.

I stared some more. Tiny hands were reaching toward their mothers. But this time the small innocent fingers of little children couldn't conceal something big, white and round. Suspence mounted! I nudged my husband. He caught my "question". "Peppermints", was his reply. "Got any?" "why, n-no." I stammered, surprised.

Then and only then did the sermon begin, against an audience of content faces and slurping, lurping noises.

When I got home I read through Calvinist Institutes, trying to find a discussion on the role of peppermints in the

church, but none was to be found.

Now, I believe, all this happened but I understand true belief to be backed up by experience, so I decided that on the next Sunday I would experience this ritual.

We hastened to church again, only this time we sat near potential peppermint parishoners. Sure enough the sermon was about to be delivered and so were the peppermints. To experience the fullness of the occasion I didn't take any peppermints with me but hoped for acknowledgement of my presence, during the passing. It happened! My eyes met with those of the candy passer and I cautiously stretched out my hand, hoping the minister wouldn't see. I felt something drop lightly into my palm. Without looking I popped 'it' artfully into my mouth, concealing the event with a pseudo-cough. Two seconds later I spit my little gift ungratefully and ungraciously into my hand!

"Did all Dutch peppermints taste like a mixture of tar and seaweed? What happened to those smooth lily white candies? Was I doing penance for some unknown sin?"

Finally, to my relief, I discovered I had not sinned but had been slipped the original Dutch peppermint, namely, the 'Black Dropjes'. To be truthful, I'd prefer to call them 'Black Droppings'.

We also had a few weird

rituals in the Roman Catholic Church I had attended. It was common for us as children to chew on the upper back of the pew in front of us during the mass.

Nutritionists might say it was due to fasting before mass. Psychologists might say we lacked stimulation. Psychologists might say we lacked good motor control. The reason or purpose of either ritual I leave for others to analyse. I can come only to the conclusion that there are probably chewers in pews and chewers of pews in every church.

Mrs.B.van Duyvendyk
Ottawa, Ont.

The Christian looks at himself

Continued from page 15

As a matter of fact, I do some work with a group of non-Christians and I would find it easier to tell them about my negative side. Hoekema makes the point that by concealing our sins from one another, the church becomes a "pious fellowship" that "permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners." His response to this predicament is that if we would dare to come to one another as fellow sinners, confessing our shortcomings also to each other, we would receive strengthening and comfort. It is no coincidence that confessing to someone else plays an important role in the healing that can occur through counseling.

Yes, I hear someone say, of course we all do wrong, but some people show by their lifestyle, and by committing the same offense time and again despite repeated admonishments, that they do not care; in certain cases, there is no sign of any real struggle against the sin. It is my experience that this is rarely

true. The difficulty is rather that as a rule very few people are given a glimpse of that struggle. This may be because the environment has already reacted with a lack of acceptance, that is, closed the door for real sharing; or because the offender feels too unworthy and undeserving to come across; or, he is afraid he will be rejected by his fellow Christians if he tries.

So it all comes down to the problem of acceptance, acceptance of ourselves and of the other. If the offender could accept himself more, he would not have to feel too unworthy to come across. If, within the Christian community, we would always accept each other as forgiven sinners, no matter what the sin was like, there would be that climate in which we feel much more free to share with each other our sins and the struggles we have with them.

If that climate is not found within the Christian community it may happen that someone else, perhaps a non-Christian counselor, is more acceptant than we are. He will then usually have little difficulty recognizing the struggle and

the pain. To him, the story of the backsliding and the inability to get up then often unfolds as the story of a lonely traveller on a road full of potholes and other treacherous obstacles. But that is precisely the story we started with and know so well!

For a moment I want to return to Hoekema, who touches on several other thoughts. He discusses that we as Christians have to thank God for each other, that we must see Christ in each other, that our being redeemed implies a daily renewal and a progressive transformation, that we can only hold on to our positive self-image through Christ, as an act of faith. In the last few chapters, Hoekema has excellent advice for the pastor, the counselor, the teacher and the parent on how to foster a positive self-image in those they work or live with.

I have written this review to pass on the beautiful message it contains and works out for us. This is the message that we may accept ourselves and others as forgiven sinners. It is the emphasis on grace rather than on sin, which is the message of the Bible.



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Notes of Thanks

VAN DIJK: We wish to express our thanks and sincere appreciation for the many cards and letters received from relatives and friends, expressing Christian sympathy in the passing to glory of our beloved husband, father, grandfather and great grandfather.
Mrs. R. Van Dijk, Drayton, Ont.

Births

JONGEMA: Thankfully we announce the birth of a son **IAN PETER** on February 17, 1977. A brother for Ellen, grandson of Mr. & Mrs. Peter Hamming of Blyth and Mrs. M. Jongema of Friesland.
Cor & Anne Jongema, Palgrave, Ontario.

DALE: With much happiness and thanks to our heavenly Father for the precious gifts He has entrusted into our care, we announce the births of our twins **DANIEL BRUCE** and **RICHARD GLEN**. Proud parents are Rick and Evelyn Dale (Nee Prins), R.R. 2, Dunnville, Ont. First grandchildren for Bruce and Betty Dale and Peter and Tina Prins, all of Dunnville.

TOLSMA: Praise to God, the Giver of Life, who has entrusted to our care another one of His children **JOHN PAUL CHRISTOPHER** on February 23, 1977.
Art and Enica Tolsma. A brother for Alecia Michelle. Second grandchild for Mr. & Mrs. John Tolsma (Chatham) and third grandchild for Mr. & Mrs. Peter Langeveld (London). 116 Tissiman Ave., Chatham, Ont.

Marriages

HEIDEMAN-LUYMES; Mr. & Mrs. John Luymes and Mr. and Mrs. John Heideman announce the forthcoming marriage, uniting their children **WILMA JOHANNA** to **WILLIAM HENRY**.
This celebration of love will be on Saturday March 19, 1977 the Lord willing, in the Chr. Ref. Church, Trenton, Ont. Rev. A.C. Leder officiating.

Anniversaries

We hope to celebrate with our parents,
PHILIP & JEAN ALTENA
nee DeJong
their 25th wedding anniversary on March 13, 1977
"...for apart from Me you can do nothing". John 15:5b
St. Catharines, Ont.: Jessica Cayuga, Ont.: Ed & Eileen Plantinga
Caledonia, Ont.: Harry & Anita De Boer; Kevin
At home: Margaret, Joanne, Bart, Ester
Open house at home March 13, 1977 at 2 p.m. R.R. 2, Mt. Hope, Ont. L0R 1W0

Anniversaries

Winterswijk **Tavistock**
1952 1977
On March 11, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our dear parents:

JOHN & DINIE GREVERS
nee Ruessink

We thank the Lord for His love and guidance in the past 25 years and pray that God will continue to bless them and be near them.
Their thankful children and grandchildren:
Woodstock: Mary
Beachville: Henry & MaryLou; Jennie and Jeremy
Woodstock: Bernice & Tim Bentum
At home: Grace & Harry (fiance) Ingrid
Open house will be held at their home, 115 Wilton St., Tavistock, Ont. on March 12, 1977 from 2-4 pm. and after 7.30 pm.

Amersfoort **Hamilton**
1937 1977
On March 17, 1977 we hope to celebrate the 40th Anniversary of our parents and grandparents

ADRIAN KOOL
and

CORRIE KOOL nee VanderMey
May God spare them for each other and for us for years to come.
Their thankful children:
Hamilton: Nellie & John
Jerry & Marg
Smithville: Art & Marilyn
Vancouver: John & Eileen
Fort McMurray: Ineke & Doug
Hamilton: Corrie
Winnipeg: Wessel
and grandchildren
872 Upper Gage, Apt. 601, Hamilton, Ontario.
There will be Open House in the basement of the Mount Hamilton Chr. Ref. Church on Monday, March 21, 1977 - 7:30 - 9:30 pm.

With gratitude to God we hope to celebrate D.V. on March 26, 1977 the 25th wedding anniversary of our parents

WALTER PIERSMA
and

ROSE PIERSMA -nee Buma

Blessed is everyone that feareth the Lord, that walked in his ways.
Ps. 128:1

Their thankful children:
Georgetown: Betty Piersma
Port Perry: Harry & Hilda Piersma
Newcastle: Stan Piersma & Jane Vande Pol (engaged)
Peterborough: Alice & John Daling; Jason

Trenton: Evelyn & Dick Zandstra
Newcastle: Roy Piersma
We would like to invite our relatives and friends to a reception at 8 p.m. in the Knox Christian School, Scugog Street, Bowmanville, Ont.
Home addr.: R.R. 2, Newcastle, Ont.

Maassluis **St. Catharines**
1932 1977
On March 17, 1977 the Lord willing, we hope to celebrate the 45th wedding anniversary of our parents and grandparents

ADRIAN MARCUS
and

MARGARET MARCUS (nee Koek)
Their thankful children and grandchildren:
St. Catharines, Ont.: Pete & Lony Marcus; Margaret, Marlene, Sandra, Nancy
Doreen & John VanDriel; Joanne, Andy, Margaret, Mary - Margaret & Dan VanEgmond; Jerry, Margaret, Andy, Danny
Ottawa, Ont.: Leo & Dianna Marcus; Glenn, Leanne
Open House on March 26, 1977 in the gym of Calvin Memorial Chr. School, 300 Scott St., St. Catharines, from 3 - 5 pm.
Home address: 8 Malo Court, St. Catharines, Ont. L2M 6P2.

Anniversaries

1952 1977
With joy and gratitude to our Heavenly Father we hope to celebrate D.V. on March 19, 1977 the 25th wedding anniversary of our parents and grandparents

JELLE VISSER
and

BAUKJE VISSER nee Bill

And I will bless you, so that you will be a blessing. Gen 12:2
We pray that the Lord will continue to bless them and keep them in years to come.
Their thankful children:
Waterford, R.R. 3: Alfred & Diana Visser
Waterford, Sylvia St.: Cor & Susan Visser
At home: Jeannette, Harry, Emma, Randy
R.R. #3, Waterford
Dear Pake and Beppe of Jamie and Chad
We would like to invite our relatives and friends to a reception on March 19, 1977 at 7:30 pm. in the fellowship hall of the Jarvis Chr. Ref. Church.

On Aril 2, 1977, D.V. we hope to celebrate the 25th wedding anniversary of

HENRY and **MINA KERKHOF**
nee Ganzeveld

"In all your ways acknowledge Him, and He will make straight your paths." Prov. 3:6
Our prayer is that the Lord will continue to keep and bless them. This is the loving wish from your parents and all your brothers and sisters:
Abbotsford, B.C.: Mr. & Mrs. Tony Ganzeveld
Case & Patsy
Lumby, B.C.: Chris & Bea
Abbotsford, B.C.: Jack & Dina
Chilliwack, B.C.: Pete & Rose
Matsqui, B.C.: John & Shirley
Enderby, B.C.: Jelte & Marie
Abbotsford, B.C.: Herman & Lorraine
Ralph & Gertie
Lawrence & Trena
Richard
Jo & Miss Gertie

Haag **Hamilton**
Op 19 maart 1977 hopen, zo de Here wil, mijn geliefde kinderen

S.CATHIER & R.CATIER
nee vande Laan

de dag te herdenken dat zij 30 jaar geleden in de echt werden verbonden. Het is mijn wens en gebed dat God hen nog vele gelukkige jaren schenken wil.
Hun liefhebbende moeder: Mrs. Rosa Catier, 181 Jackson St. W. Apt. 1902, Hamilton, Ont.

1947 1977
Buitenpost Rexdale
On February 21, 1977 our parents and grandparents

RUDOLF and TINA ENTER
(nee Bosma)

celebrated their 30th wedding anniversary in the Lord. We praise God for His 30 years of care and blessing on them and thank Him for the blessings we have received through them. May His love enrich them and His Word always guide them as they continue in the life God has planned for them.
Eccl. 4:12b "A cord of three strands is not quickly broken."
Ps. 106:1 "Praise the Lord! Oh give thanks to the Lord, for He is good; for His lovingkindness is everlasting."
Their children and grandchildren:
Bellshill, Scotland: Margaret Enter
Kitchener, Ont.: Rudy & Mary Enter; Brian, Jeanette
Cambridge, Ont.: Cathy & Brent Miedema; Cara
8 Stewart Ave., Rexdale, Ont. M9V 2W7

Anniversaries

Aalten **Picton**
1952 1977
On Monday March 14, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

JAN HEINEN and **RIEK HEINEN**
nee Westervelt

Their children:
Hamilton, Ont.: Alida
Eric & Elsie Heinen
Bloomfield, Ont.: Diane & Bernie Prinzen
At home: Geraldine, Nancy
Open house will be held at home on Sat. March 12, 1977 from 2-5 pm.
Address: R.R. 1, Picton, Ont.

On April 7, 1977, with happiness and thanks to God, we hope to celebrate the 25th wedding anniversary of our parents

FRED & HANNAH GIETEMA
(nee Beukens)

Abbotsford, B.C.
"Happy Anniversary, Mom and Dad!"
At home: Sharon, Harvey, Evelyn, Ruby, Debbie
Alajuela, Costa Rica: Gertie
Lethbridge, Alta.: Ann
Sioux Center, Iowa: Helene

Obituaries

On February 19, 1977, the Lord called Home, at the age of 87, our beloved mother, grandmother and great-grandmother

WILLEMKE VAN DER ZEE
nee Rose

since 1971 widow of Lolke Theunis van der Zee
Our comfort is in her expectations she expressed with the words of the dutch hymn, Ps. 43 vs 4:
Dan ga ik op tot Gods altaren, Tot God, mijn God, de bron van vreugd
Dan zal ik, juichend, stem en snaren, Ten roem van Zijne goedheid paren, Die, na kortstondig ongeneugt, Mij eindelijk verheugt.
The funeral was held on Wednesday, Feb. 23, 1977 in Drachten (Fr.) Oakville, Ont., Box 786: S. Feenstra-nee van der Zee, H.O. Feenstra Drachten (Fr.): L. van der Zee-nee de Wit, T. de Vries- nee van der Zee
London, Ont.: J. De Vrie;
Toronto, Ont.: G. van der Zee
Delft (Z.H.): J.W. van der Zee, T. van der Zee-nee van Dijk
Grand- and great-grandchildren.

Zeer onverwachts, na een kortstondige ziekte, heeft de Here maandag 21 Febr. '77 uit onze kring tot Zich genomen

MR. W. CNOSEN

Wij bidden, dat de Here Mrs. Cnossen en haar kinderen in dit verlies mag troosten en ondersteunen met Zijn liefde. Dat het voor ons allen ook weer een roepstem is om altijd bereid te zijn.
The Golden Age Club, Chatham.

In the early hours of Friday, February 25, the Lord took to Himself our beloved brother

elder **KEES DE KONING**

We will remember Kees as a faithful, hard worker who demonstrated in word and deed his fervent desire to serve his Lord. Kees has served the church as deacon and elder for many years, and his dedicated service will surely be missed.
May our loving Lord continue to be close to Mrs. De Koning and the children. May He guide them through this difficult time, and give them in their hearts the assurance of His constant love and care.
The consistory and congregation of the Grace Chr. Ref. Church of Scarborough, Ontario

Obituaries

It has pleased the Lord to take to his eternal rest our very dear

CORNELIUS DE KONING

at the age of 51.
Husband of Juliana De Koning-Oorebeek.
Father of :
Gusta & Lloyd VandenBerg, Wilma, Julie, Peter, Kenneth, Wendy
Father-friend to: Chris Hustins, Rick Sharpe
His testimony was: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's." Rom. 14:8
190 Sheppard Ave., Pickering, Ont. L1V 1E4
February 25, 1977

After a serious illness the Lord took unto Himself my beloved wife, our loving mother and grandmother

MARGARETHA NIEZEN
nee Voogt

at the age of 62.
1 Cor. 13:13 "so faith, hope, love abide, these three, but the greatest of these is love."
Abram Niezen
Arie & Reina Niezen
Nellie & Carl Good
Bert & Diane Niezen
and nine grandchildren
February 22, 1977.
11 Woodhaven Rd., Kitchener, Ont. N2C 1T7.

It pleased the Lord of life to take unto Himself our dear friend

ADJE VAN SOELEN

on February 14, 1977. We will pray that God will comfort Cor and children with the words of Hebrews 4:16. "Let us therefor come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need".
George and Pat Huizinga and children

It is our prayer that our heavenly Father will hold close in His sustaining grace the family of Mr. & Mrs. Pieter Schenk and Willie Schenk and children, in the sudden death of their dearly beloved son, brother, husband and father

WILLIAM (BILL) SCHENK

at the age of 35.
All the cousins, nephews and nieces in Australia, Canada and Holland.

Andijk **Lacombe**
1917 1977

Suddenly on Feb. 16, 1977, God in His infinite wisdom called Home our dearly beloved wife, mother, grandmother, daughter and sister:

GAY SALOMONS nee Brouwer

in her 60th year.
She is survived by her loving husband Henry A. Salomons
Children:
Nigeria, Jos: Ruth
Rocky Mt. House, Alta: Rose & John; Gaylene, Micheal, Mark
Toronto: JoAnn
Hinton, Alta.: Gordon
Parents: Mr. & Mrs. John Brouwer, Sr., R.R. 1, Blackfalds, Alta.
Brothers:
Blackfalds, Alta.: George & Edith
Clarence & Hilda
Abbotsford, B.C. - Neil & Jo
Vancouver, B.C. - James & Val
Peter & Del
Lacombe, Alta. - Norman & Jo
Duncan, B.C. - John & Jenny
Sister:
Bloomsbury, Alta. - Jenny & Case
Aarsen
Funeral was held on Monday, Feb. 21, 1977. Graveside at Woody Nook Cemetery.
Box. 910, Lacombe, Alta.

Classified Advertising

Teachers Wanted

Teachers Wanted

Teachers Wanted

Teachers Wanted

Teachers Wanted

Calvin Memorial Christian School, St. Catharines

Applications are invited for the following vacancies:

A teacher for grade 6, 7 or 8 and a grade 5 position

Applicants are asked to write or phone:

John Stronks, principal, Calvin Memorial Christian School 300 Scott St., St. Catharines, Ont. L2N 1J3. Ph.: (416) 685-0582

THE WILLOWDALE CHRISTIAN SCHOOL INVITES APPLICATIONS FOR THE POSITION OF:

Principal

PLEASE CONTACT:

Mr. W. Griffioen, Suite 1200, 11 King St. West, Toronto, M5H 1A3 (416) 864-3596-7 (Bus.) (416) 221-5949 (Home) or Mr. N. Van Dooren c/o Willowdale Christian School 60 Hilda Ave., Willowdale, M2M 1V5. (416) 222-1711 (school) (416) 221-5949 (home)

The school has 206 pupils with 8 full-time teachers and operates a remedial program. It is harmoniously, about evenly, supported by the Bethel Canadian Reformed Church of Toronto and the Willowdale Christian Reformed Church. An addition to the school building has been completed at the beginning of the current school year.

Beacon Christian High St. Catharines, Ont.

invites applications from new and experienced teachers for all subject areas and especially for:

Bible - History English Mathematics

Applicants are asked to write or phone John Vriend, principal Beacon Christian High, 2 O'Malley Drive, St. Catharines, Ont. L2N 6N7. Phone: (416) 682-2283.

Hamilton Dist. Christian High School

invites inquiries and applications for teaching positions in the following areas:

English, French, Latin, Math, Science and History

Send resume to: Mr. John E. Top, principal, 28 Athens St., Hamilton Ont. L9C 3K9. Phone: 389-3411.

Toronto District Christian High School

invites applications for a teaching position in

French, Physics, Chemistry and Biology and for a position as Librarian

Please send all applications to: Mr. H.J. van het Veld, principal Toronto District High School Box 527, Woodbridge, Ont., L4L 1B3

ONTARIO

AYLMER: The Immanuel Christian School of Aylmer, Ont. will be in need of Primary, Junior and Remedial teachers for the 1977/78 school year. Please forward applications to: William Hordyk, Principal, 75 Caverly Rd., Aylmer, Ont. N5H2P6 Tel. (519) 773-8476.

BARRIE: Timothy Christian School, 49 Ferris Lane, Barrie, Ont., L4M 2Y1, invites applications for teaching positions in the intermediate and senior grades. Direct inquiries to: Andy Borger, principal. Phone: 726-6621 school or 458-4502 home.

BELLEVILLE: PRAISE THE LORD!

for with His help a new Chr. High School will be established in the Quinte area.

It is the association's intention to set up a composite school. Needed: Principal-teacher for grade nine. Address applications to Hank Schally, R.R.#5, Belleville, Ont.

BOWMANVILLE: Durham Chr. High School invites applications for English teacher for the 1977/78 school year. Send all correspondence to: Ren Siebenga (Principal), Box 238, Bowmanville, Ont.

BOWMANVILLE: Knox Chr. School Bowmanville, Ont. invites applications for teaching positions in Grades 5, 6, and 8. Please send all applications stating experience and qualifications to Mr. Fred Bosma (principal) P.O. Box 218, Bowmanville, Ont. L1C 3K9. Or phone (416) 623-5871 - office, (416) 623-7665 home.

BRAMPTON: The John Knox Chr. School of Brampton, Ont. invites applications for possible teaching positions, starting September 1977. Please contact: I. Witteveen, principal, 82 McLaughlin Rd., S. Brampton, Ont. L6Y 2C7. Tel.: 416-451-3236.

CAMBRIDGE: Cambridge District Christian High School is seeking applicants for the 1977-78 academic year. The high school will be offering grades 9, 10 and 11. The applicants should be qualified in math and science and/or social science. Send letters of application to: Mr. Richard Poortinga, Chairman, Education Committee, Cambridge District Chr. High School, Box 26, Cambridge, Ont.

CHATHAM: Chatham District Chr. Secondary School requires principal and teachers of history, geography, mathematics and French for September 1977. For inquiries contact: Anton Brink, principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Tel.: 1-(354-4598 (school), 1-(519) 352-9348 (residence).

CLINTON: Clinton and District Chr. School will be in need of a teacher for one of the primary grades for the school year 1977/78. Please send applications to the principal: Mr. R. Schuurman, Box 658, Clinton, Ont. NOM 1L0.

JARVIS: Jarvis District Christian School invites applications from teachers for a position involving half time grade 8 and half time remedial education. There are other possible openings as well. Please send all application inquiries to: Pete Weening (principal), R.R.1, Jarvis, Ont. N0A1J0, or phone: 587-4444 or 428-0887.

ONTARIO

COLLINGWOOD: Collingwood Chr. School Society is planning, the Lord willing, to establish an elementary inter-denominational Christian School, beginning Sept., 1977. The Society is inviting applications for the possible openings of a teaching principal and one additional staff member. If you are interested in becoming part of a team that desires to make Chr. Ed. available to the children of committed Christians within the Collingwood community; and becoming part of a growing School Society located in "Blue Mountain Country", please send your inquiries or applications to: Collingwood Christian School Society, Box 405, Collingwood, Ont., L9Y 2L8. Phone (705) 428-3047 or 429-3271.

KINGSTON: The Kingston Chr. School will be needing a teacher coming September for a combined grade 4 and 5. Preference will be given to an applicant with a major or minor in science. Kingston is situated at the junction of Lake Ontario and the St. Lawrence in scenic Eastern Ontario. The city has excellent facilities, including Queen's University (with a faculty of education). Please apply to Mr. William R. Rang, principal, Kingston Chr. School, Wright Cres., Kingston, Ont.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL 24 Braesyde Ave. London, Ont.

Qualified applicants are invited to solicit for an opening in GEOGRAPHY for the 1977-78 school year. Please send qualifications, academic record and references to the principal, W. Drost.

OSHAWA: Immanuel Chr. School of Oshawa seeks applicants for a possible opening in the primary grades. Please reply, stating qualifications and references to Mr. P. Van Manen, principal, 849 Rosland Rd. W., Oshawa, Ont. L1H 7K4

OTTAWA: The Ottawa Christian school invites teachers to apply for September 1977-78. Areas of need are grade 2-5, Remedial and French instruction. Please forward all inquiries to Mr. Huber Huyer, Principal. The Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.

ST. THOMAS. Ebenezer Chr. School St. Thomas will have a grade 1 and 2 combination vacancy for Sept. 1977. Please direct inquiries to: principal Mr. John Pouli, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Phone: (519) 633-0690.

SARNIA: Lambton Christian High School will have possible openings in the areas of English, History, Mathematics and Science. We are looking for competent teachers whose faith in Christ will shine through their work and life. Reply to: Mel Huizinga, principal, L.C. H.S., 295 Essex St., Sarnia, Ont. N7T 4S3. Tel. 519-337-9122

THUNDER BAY: Thunder Bay Christian School requires teaching principal for grade 8 for Sept. 1977. Also applications are invited for possible openings in the intermediate grades. For inquiries contact: P. Zandstra, sec., R.R.#3, Thunder Bay, Ont. P7C 4V2. Tel. 807-939-2377

ONTARIO

TRENTON: Trenton Chr. School will need a teacher for the grade 2/3 level for the 1977-78 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Chr. School, 20 Fourth Ave. Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

WOODSTOCK: The John Knox Christian School will have openings in the primary and intermediate grades for Sept. 1977. Please send your application and inquiries to: R. Vanderploeg, Principal, 1045 Parkinson Rd. Woodstock, Ont. Phone (school): (519) 539-1492; (Home): 539-2117.

WYOMING, ONT.: John Knox Chr. School requires teachers for a combined 3 and 4 class and a 5 and 6 combination beginning Sept. 1977. Please direct inquiries and applications to John Lunshof (principal), Box 81, Wyoming, Ont. N0N 1T0. Tel. (519) 845-3112 or home (519) 845-0295.

ALBERTA

CALGARY, ALTA.: The Calgary Christian School is accepting applications for teaching positions for kindergarten, elementary, junior high, and possibly high school. For further information and application form, please contact Mr. Gerben Vanderveen, Principal, 2839 - 49 St. S.W., Calgary, Alta. T3E 3X9.

LETHBRIDGE: Immanuel Christian High School located in Lethbridge Alberta, requires two staff members for the 1977-78 school term. The openings are in Math., Science (Biology) and in Language Arts and French. If you are interested in becoming part of a rapidly growing Christian High School, located in beautiful Southern Alberta, then this is for you. Teachers with experience will be preferred. Direct all letters of inquiry to Mr. H. Konynenbelt, Principal, 802-6th Ave. North, Lethbridge, Alberta. Telephone: 328-4783 or 328-7195. 328-7195.

LACOMBE: The Lacombe Chr. School invites applications for the following positions: Math/Science for Junior High; 2 openings in primary & intermediate grades. Present enrollment has 177 students with 9 fulltime staff. Please direct your letters of inquiry/application to: Mr. N. Brouwer, principal, Lacombe Chr. School, P.O. Box 1749, Lacombe, Alta., T0C 1S0.

ROCKY MOUNTAIN HOUSE: The Rocky Christian School invites applications for one teacher for grades one and two (about 20 pupils). Send applications or inquiries to: Mr. Peter Valkenier, Principal, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel.: 1-403-845-3516.

BRITISH COLUMBIA

ABBOTSFORD: The Abbotsford Christian School is inviting applications for the following teaching positions: Primary teacher, Music teacher and Junior High teachers in Science, French, Social Studies, English. Please, send your inquiries or applications to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C. V2S 4N8 Phone: (604) 859-5167.

AGASSIZ: Agassiz Christian School needs a teaching principal for the 1977-78 school term. Address applications to S.L. Toering, principal, Box 323, 7571 Morrow Rd. Agassiz, B.C.

Classified Advertising

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

DUNCAN: The Duncan Chr. School Board invites applications for the positions of teaching principal and primary teachers beginning Sept. 1977. Please send your letters of inquiry and/or applications to the principal: Mr. H.J. Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725 and school 604-746-5341

MAPLE RIDGE: The board of the Haney-Pitt Meadows Christian School invites applications for teaching positions in the primary and intermediate grades for the coming school year, beginning September 1977. Please send correspondence to: The Education Committee, Mrs. R. VanderWal, secretary, 12138-206th St., Maple Ridge, B.C. V2X 1T7, or phone (604)-465-9371.

PRINCE GEORGE, B.C.: The Prince George Association for Christian Education will start an inter-denominational elementary Christian School in September 1977. We are inviting applications for the positions of teaching-principal and two teachers. Please send responses to our education committee, Box 1272, Prince George, B.C. or phone Rev. A. Groen, (604) 563-2639.

VERNON: Vernon requires one teacher-principal and teacher for starting of Christian School this year. New school, new challenge in the heart of the Okanogan Valley. Experienced teachers, please reply. Comparable salaries. Contact Mary Spoor, Sec., Rimer Rd., R.R. 3, Vernon, B.C. V1T 6L6 or (604) 545-0224. Truly an opportunity.

VICTORIA: Christian Secondary School in Victoria, B.C. invites applications for the position of TEACHER & TEACHING PRINCIPAL for a new interdenominational school. (Gd. 8 & 9 in 1977-78) (Gd. 8, 9 en 10 in 1978-79). Persons who can give leadership and welcome the challenge of working in a young school are invited to send enquiries to Mr. A. Renema, Education Committee, 3882 Rowland Ave., Victoria B.C. V8Z 1Y1.

The Society of Christians Schools in British Columbia (District 12, N.U.C.S.) is seeking applicants for the position of a

full time coordinator

for its schools. The task of this coordinator, comprises the following three areas:

- a. stimulation and coordination of curriculum development
- b. administration in connection with eventual government aid
- c. promotion

A detailed job description and further information will be mailed on request. Contact: Mr. G. Dijkstra, 5451 Walton Rd., Richmond, B.C. V7C 2L7. Tel: res (604) 277-9252; school (604) 277-4714

Help needed, responsible person wanted for large crop farm. Applicant must be able to operate and maintain large farm equipment. House available if required. Please send references and experience, also stating expected salary to: Harry Knip, R.R.#2, Lucan, Ont. N0M 2J0. Phone: 228-6218.

Help Wanted

SECRETARY NEEDED: Typing, public relations and independent office organization skills essential. Acquaintance with medicine and agriculture helpful, though not essential. Position is in a professional office near Stratford. Send resume to: Dr. C. VanDijk, Box 209, Shakespeare, Ont. N0B 2P0.

NEEDED:

TWENTY PEOPLE TO TRAIN CHURCH SCHOOL TEACHERS THROUGHOUT NORTH AMERICA.

The Christian Reformed Church Education Department is preparing a training program and will teach you how to use it by September, 1977. If you have an A.B. degree, have taught professionally, and want to serve in church education, write for more information to:

Cecilia Mereness
Coordinator
of Teacher Training
2850 Kalamazoo, S.E.
Grand Rapids, Mi 49508

HUNGRY PEOPLE in Haiti, Bangladesh NEED HELP

Agriculturists with experience and formal agriculture training are urgently needed by

CRWRC

Please call today:
(616) 241-1691

Personal

Christian lady, middle age, with a daughter would like to correspond with or meet, a Christian widower. Strictly confidential. Please send all correspondence to Box 4150, c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman in early 40's would like to correspond with lady 30 to 40 years of age. Replies kept confidential. Please write Calvinist Contact, Box 4154, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Employ Wanted

Grade 12, graduate looking for summer employment in landscaping or as a carpenter's helper. Richard Stoffelsen, 3396 Guildwood Dr., Burlington, Ont. (416) 632-1843

Mature, highschool girl, age 16, seeks summer job on a farm or as a mother's helper. Eleanor Stoffelsen, 3396 Guildwood Dr., Burlington, Ont. (416) 632-1843

Young man, 16, experienced in farm work, can handle machinery and cattle, would like a summer job on a farm. Willing to work hard. Contact: Gary Oosterhof, R.R. 4, North Augusta, Ontario, K0G 1R0. Tel. (613) 924-2846

Help wanted

Salem Christian Mental Health Association

needs a

Clerk-bookkeeper

for half to full-time, preferably in the Toronto-Brampton-Hamilton area, as of May 1, 1977

Duties: handling file card system, stencilling, mailing, membership payments, simple bookkeeping and correspondence with churches.

Send applications including resume to the secretary, Rev. Alvin Beukema, R.R.#8, London, Ont. N6A 4C3

christian counselling services

44 Eglinton Ave. W., Suite 709,
Toronto, Ont. M4R 1A1
Tel. 489-3350

requires a

part-time woman for typing and general office work

The amount of time required is flexible but could be up to approximately two days per week. The time of day or evening during which the work is to be done can also be arranged to the convenience of the applicant. Apply by letter or phone to the Executive Director, Rev. L.E. Martin, for an interview appointment.

For rent

LONDON, ONT.: Five Bedroom Bungalow for rent within walking distance of Christian School in London, Ont. For information call 519-451-2080. Available May/June.

ANCASTER, ONT. Two bedroom Bungalow. 2 bedrooms upstairs, one in basement. Finished rec-room fireplace, large lot. Available early May: Call (416) 389-9278.

Art. for Sale

Baldwin 2 Manual Organ, full pedal board. Please call: London Ont. Tel. 453-2543.

Cottages

Sandy Bay Cottages

Two and three bedroom cottages for rent. At the mouth of beautiful Rice Lake. Sandy Beach plus good fishing, reasonable rates.

WINTER- 416 -352-2534
R R 3, Box 5
Roseneath, Ont. K0K2X0

SUMMER- 705 -696-2951
R R 1, Hastings,
Ont. K0L1Y0

Help wanted

Real Estate

FOR SALE
STRATFORD, ONT.

4 bedroom semi-detached, in quiet residential area. For further information contact:

JACK VANDENBERGE
765 Hyde Rd.
Burlington, Ont. L7S 1S6
Phone: 416-632-1094

Thriving custom meatcutting business in the Upper Fraser Valley B.C. Fully equipped shop c/w cooler, freezer and smokehouse. All equipment incl. Good 3 bedr. home, 2 other bldg's. On 5 acres of prime pasture. Asking \$119,900. Contact John Dykstra, Block Bros Realty Ltd. 32641 Sth. Fraser Way Abbotsford B.C. Ph. 853-6411. Res. 853-5354.

CENTRAL HAMILTON MOUNTAIN. Attractive 3 bedroom brick custom built home. Near Christian schools, Chr. Ref. church, bus and supermarkets. 1 1/2 baths, 2 extra bedrooms in finished basement. Asking \$61,900. Call: 416-389-1107.

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to or from
Calgary, Alberta

For professional real estate service call Jim Osinga at (403) 278-1639 or

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Tel.: (403) 265-9650

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Dairy Farm - 100 acres, new steel barn, 1 1/2 storey home, new stable cleaner, new milk cooler, 43 cows. Full line of equipment. Milk quota and all feed included in the price. \$225,000.00.

SEVERAL PIG FARMS

Very nice brick bungalow - close to Canadian and Christian Reformed churches and schools.

Brick and Aluminum raised ranch - 3 bedrooms, fireplace in family room and extra bedroom in basement. Broadloom throughout, in Smithville subdivision.

PRIVATE SALE

Dairy farm in Eastern Ontario as going concern with 140 acres workland. Fully equipped - cattle, milk-quota, machinery, pipeline milker, silo with unloader, stable cleaner and stacker. Five bedroom home, close to Chr. Ref. Church and Christian school. Price \$128,000 and will hold a first mortgage with low interest rate. Anyone interested may call 1-613-928-2673.

DAIRYFARM: Experienced help wanted on large, modern dairy farm near Barrie, Ont. Excellent house supplied, also every other weekend off. Young family preferred. Close to Chr. Ref. Church and school. Please call: 1 (704)-436-1980 or 436-1109.

THINGS WE'VE READ

How to help the hungry

Bread for the World by Arthur Simon

Reviewed by Ben Vandezande teacher at Beacon Christian High School, St.Catharines, Ont.

Do you get tired of hearing about hunger, poverty and disease in the world? The statistics are used freely to try to give us an idea of how it is. Others tell gripping personal accounts of how they saw the horrors of poverty and hunger. And then there are those who make you feel guilty for having a piece of cake because you are taking food out of the mouths of the poor.

I suppose it is a little like sin. We are told of the evils of it, we are warned against it, and when the time comes we may mumble a prayer of repentance and expect it will go away. But so little seems to change. And the more we hear about it, the more immune we become to doing anything to change ourselves.

We get tired of hearing about poverty, hunger and disease because we feel so powerless to do much - besides giving a little extra in an occasional offering.

Arthur Simon's book, *Bread for the World*, is probably the best book for those who want to start understanding some of the conditions that cause some of the agony of poverty. It covers many of the topics that need to be understood if we are going to make any real changes.

Gross National Products (GNP), environmental movements, resource use, trade, economics, and aid together in such a way that they can make real sense for a change. These topics have so much to do with the world hunger situation and yet most books make it impossible for the average person to understand them.

There are a number of proposals for change in the book that do get at the conditions of hunger in the world. Giving a man bread, or giving him a chance to grow his own, is not going to make him complete and happy, but at least it does make life more liveable.

Unfortunately the book is written from an American perspective and so most of the

examples, problems, and solutions mentioned are American. That is good in that the U.S. will have to play as large a role in the solution of the problem as it has in the causing of it, but it does not give Canada the careful look that it deserves.

The book makes a list of suggestions that individuals can do. When I first saw them I thought much more could be done than that, but now I feel that if we even did those suggested, many of us would be doing more than we are now.

The book provides a valuable list of further readings and resources to investigate the topic. These are essential - we cannot stop our education with this book. But any discussion group or individual interested in doing something about the problem can at least start here.

Records?

Weekly we draw your attention to a few records

KLAAS JAN MULDER speelt virtuoze orgelwerken in de Grote Kerk te Maassluis. (MC4916)

HOLLAND SOUVENIR Street-organ Arabier, Hollandse liederen op een beroemd draaiorgel (6343032)

OP TEN STRIJDE Urker Visser koor "Crescendo" zingt bekende geestelijke liederen (857078XPY)

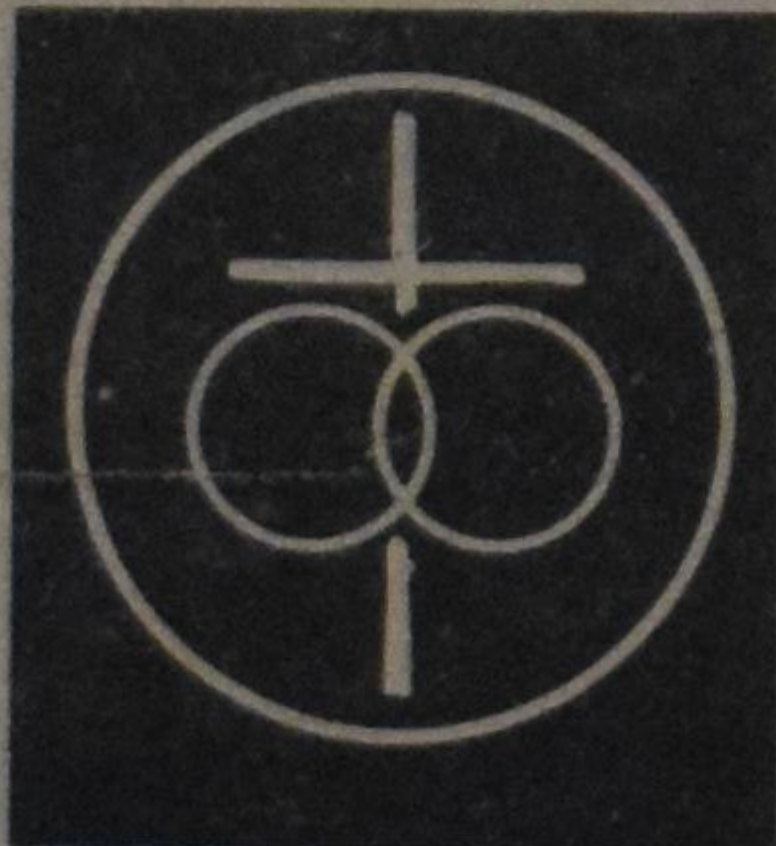
Jan Bonefaas, orgel, T.Schenk, tenor.

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Editor: Pete Layer

LET'S PLAY CHESS

first series of problems in march

#691

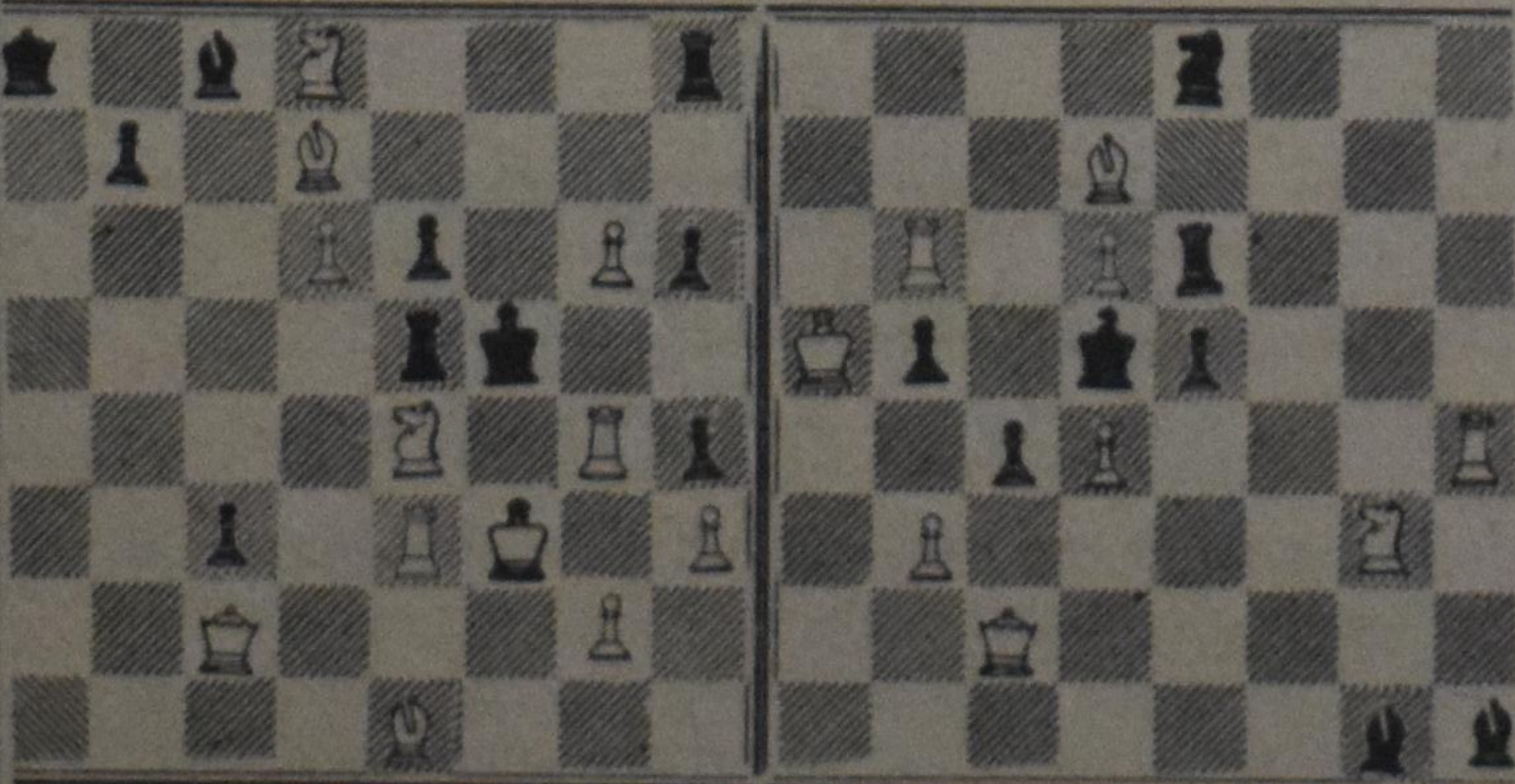
#692

A.Ancin, Czechoslovakia, 1971

O.Stocchi, Italy, 1951

10

8



3 mover 12 3 pts. 2 mover 9 2 pts.

NOTES:

1. When beautiful three-movers are given like #691, it happens quite often that solvers, after spending much time at the problem, get no where. The author's idea and problem does not get found and enjoyed that way. So for #691 I will give you a choice of three keymoves: 1. BxP(B3), 1. NxP(K6), or 1. N-B7. Please give the Black reply that does not lead to checkmate for the two of the moves (tries) and give the threat and all variations for the one that work. If this hint spoiled the fun and challenge for you please drop me a line.
2. It won't be hard for you to pick the right piece to move in #692. The right square is another question. Please indicate key and threat if any.
3. The deadline for these problems will be given with the next set of problems.

Interested in reviewing newly published books for Calvinist Contact ?

Anyone interested in reviewing books for the C.C.book review page is asked to contact Harry de Vries at the C.C.office at 99 Niagara St., St.Catharines, Ontario, L2R 4L3.

The books to be reviewed vary in content. They will include books on theology, counselling, politics, and general interest. Reviewers may keep the books they review.

All we ask is that reviews be sent to our office within three weeks of receiving review books. Reviews must be neatly written or typed double-spaced and must not exceed 300 words in length.

Please advise us of the type of books that be of interest to you.

We're proud of our Christian education

Christian Education Week has been designated from April 17-23. As a salute to the Christian education system, Calvinist Contact will publish a special education issue on April 15, featuring news of the work of various Christian education associations and organizations as well as advertising from those organizations and from institutions.

If you wish to take part in this issue, kindly make your intentions known by writing to Education, care of Calvinist Contact, or by telephoning the paper. Deadline for ads and stories is April 8.

Confession of Faith!!

Some books recommended as a gift for those doing confession of their faith in our Lord Jesus Christ and His Word, the Bible.

- Thy Way is My Way [several pastors]\$3.95
The Battle for the Bible - Lindsell6.95
Faith and its Problems - Dr.Schrotenboer2.95
Christian Living in the Home - J.Adams2.50
The Art of Christian Living - R.Heynen1.25
Summary of Christian Doctrine - L.Berkhof2.95
The Holy Triangle - J.Nederhood1.25
She Shall be Called Woman - Fr.Vander Velde .2.95
De Kolonie (History of Chr.Ref.Church) - Schoolland 2.65
First Book of Daily Readings - Martyn Lloyd-Jones 2.95
How to read the Bible - L.De Koster1.25
The God Who is there - Fr.Schaeffer2.00
He is there and He is not silent - Fr.Schaeffer...3.25
What is a family? - Edith Schaeffer6.95
Joshua and the Flow of Biblical History - Fr.Schaeffer.....3.95
The Church before the Watching World - Fr.Schaeffer.....1.25

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